San Francisco, January 17, 1901

THE PACIFIC

A religious and family paper.

Volume L Number 3

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—*Rev. F. B. Cherington.*

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, January 17, 1901

The Crown

"I do not ask for any crown
But that which I may win;
Nor try to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
The happy kingdom in myself,
And dare to take command."

The members of the United States Senate had a fine character to eulogize in the person of the late Senator Davis of Minnesota. When, accordingly, the resolutions expressing regret at his death were called up a few days ago, there was opportunity for beautiful and eloquent eulogy. The nation needs such men as Senator Davis showed himself in 1894 to be. When the industries of the country were being crippled by a great labor conflict and Senator Kyle had introduced into the Senate a resolution which allowed the strikers to stop all traffic if they did not interfere with the mail train, the workingmen of Duluth asked him by telegram to support the resolution. Without hesitation, not caring what effect it might have upon his political fortunes, Senator Davis sent back the answer: "My duty to the Constitution and the law forbids me to sustain a resolution to legalize lawlessness. You might as well ask me to vote to dissolve this government." It was a message worth engraving where it might be ever seen by the men of the American republic. Other words of Senator Davis worthy immortality are those concerning the religion of Jesus of Nazareth: "I know human history, and I know that in the first century something happened that destroyed the old world and gave birth to the new. The resurrection of Jesus would account for that change, and I do not know of any other adequate solution that has ever been proposed." Inclined to skepticism in his earlier years, he came at length to a pronounced belief in the revelation of Christ, and so rounded up a life that may well be held as one worthy of imitation.

The Home Missionary for January is an especially interesting and valuable number. It contains the testimonials and opinions of a large number of representative pastors and laymen concerning the value of Home Missions and especially of the value of the work of the Congregational society. Among these are Justice Brewer of the United States Supreme Court and the Hon. Joseph Hawley, United States Senator from Connecticut. The Rev. Dr. J. K. McLean says: "The Home Missionary movement has been the heart-force of American Christianity. It has not been Congregationalism seeking to spread Congregationalism, but Christianity working to spread Christianity. Its war cry has not been, Our country for Congregationalism, but Our country for Christ. The Society has, therefore, full warrant to pause on its seventy-fifth anniversary and regard its past with gratitude and gratulation." The Rev. A. W. Ackerman of Portland says: "The contributions of a splendid manhood of the heroic type to the newer portions of our country, the bare fact of the existence of a class of men of the stamp which our Home Missionary Society supports, and has supported for seventy-five years, putting our national peace, prosperity and strength in debt to her, should cause us to rejoice in the history which has already been made and lead us to a nobler sequel, an adequate fulfillment of the hopes of the past." President Penrose of Whitman College, Walla Walla, says: "The C. H. M. S. stands for the highest and firmest patriotism. I place it first among our great benevolent societies, and know of nothing more helpful to the whole country and the world.

This state is grateful for what it has done here." In addition to a large number of such testimonials the magazine has sketches and pictures of the Home Missionary bands that went out in "early days" to Illinois, Iowa, Kansas, Dakota and Washington. An article by Rev. R. K. Harlow entitled "Religion in the Mining Camp," gives the story of the experience some of our California brethren had in Calaveras county a few months ago, as it was told by Rev. C. R. Brown to his people one Wednesday evening at prayer-meeting.

Ministers and Letters of Recommendation.

One of the things for which we have heard ministers criticised recently is in the giving of recommendations. There is said to be a great readiness on the part of some to recommend almost anybody and anything. Not long ago a pastor of one of our Pacific coast churches was called upon by a Salvation Army man to sign a paper commending to the consideration and support of the people some form of charitable and rescue work in which he and others were engaged. The pastor was asked to put his name down at once, although by so doing he would have stated that he had examined the work and had found it a worthy one, something calling for the donations of all benevolent people. He refused to sign, saying that he was not acquainted with the work. "But that doesn't matter," said the applicant, "all the other ministers signed without any more acquaintance with it than you have." Such conduct as that reported on the part of these ministers is highly reprehensible. It brings the ministry into disrepute. Further, it has been found that ministers are prone to recommend their brother ministers to the consideration of churches seeking pastors, without much regard to their fitness for the work, lest by refusing when asked for a recommendation they might give offense.

Some years ago an English pastor wrote for a young member of his church an open letter to Mr. Spurgeon highly commending him as a person called to the ministry. With this in hand the young man applied for admission to the famous Pastors' College. But in another communication which was sent to Mr. Spurgeon by post the young man's pastor wrote that he was not likely ever to make a preacher and that he had written the recommendation because the candidate's father, who was his chief deacon, had asked him to do it, and he feared to offend by telling the facts. Mr. Spurgeon felt that it was unjust to put upon him the onus of refusing the young man. Accordingly, when he arrived he gave him the letter which he had received, leaving him and his father to settle the matter with their pastor in the best way they could. That was heroic treatment. But it probably worked a cure. It is to be hoped that some cure may be found for the very bad habit which some ministers nowadays have of writing recommendations which never should be written and of giving indorsements which never should be given.

Charged with Intolerance.

The British Weekly reports a London preacher as saying that Mr. Moody was wont in the latter part of his life to ask every one who offered assistance in his work, "Do you believe that the whale swallowed Jonah?" This statement went into the Weekly unchallenged. To allow it so to stand would be to do violence to the memory of a noble life. Mr. Moody always accepted literally the Bible story of Jonah and the whale. Once when a liberal preacher had declared that the story was a myth, and a newspaper reporter had asked Mr. Moody what he thought about it, his characteristic answer was, "I stand by Jonah." He accepted the story as it is in the Bible, but there is no evidence to indicate that he required such a belief in it on the part of all persons aiding him in Christian work. In a review of Mr. Moody's work in Scotland, Professor George Adam Smith states that his chief temptation was "to ignore all religious experience which lay outside the definite theology of the movement, and in a stubborn refusal to recognize the manifest fruits of God's Spirit apart from the formulas and processes through which converts had arrived at the truth." In an admirable character sketch in the Review of Reviews for February, 1900,

quotation is made of this and further criticism, and in that connection it is said: "But later in his career Mr. Moody recognized Christian character wherever he saw it, and his heart often made him accept the co-operation of men whom his theological opinions and eclcesiastical principles, if carried to their logical extreme, should have caused him to spurn. He did this often despite the protests of his lieutenants, who, if they could have had their way, would never have permitted Henry Drummond or George Adam Smith to speak at Northfield."

There were times when he was not as tolerant as he should have been of the theological positions of some of his brethren. At one time he wrote of ministers "who are cutting up the Bible—denying Moses today and Isaiah tomorrow, and Daniel the next day and Jonah the next," as "doing the devil's work." And yet there is evidence that he recognized at other times that he had no right to speak with authority on questions involved in higher criticism." During the trial of Professor Briggs he said to a Chicago reporter: "I am not up to that sort of thing. You see I never studied theology, and I'm precious glad I didn't. The single verse, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' contains all the religion that I or any other person needs."

The little wayside works and ministries of life are often quite fruitful and far-reaching in results. Dr. Joseph Parker of London is not a hymn-writer, and yet he has written a hymn that brought much comfort to one heart. Years ago he wrote a little hymn as an aside work in his busy ministry, each stanza of which ended with the words, "It's better farther on." That hymn was for many years a great favorite with Mrs. Willard, the mother of Frances Willard. It is said that she had it printed all around her room and used to quote it again and again. She did not know who wrote it. Nor did Dr. Parker know until recently that the hymn had been of so much comfort to Mrs. Willard. It is just so with many creations and things in this great busy world. If there is any music in a life, any poetry, any good thing, that is sent forth, the heart that needs it will find it. Ever, the children of earth are in God's banqueting house, and his banner over them is love.

Notes.

The Christian's one business should be to serve the Lord in every business of life.

"I would give anything if I could catch your consciences for Christ," said the Rev. G. Campbell Morgan to a London congregation recently. Catching men's consciences for Christ seems to be a thing needful the world over. No one whose conscience is not caught for Christ can ever be of much value in his service.

The St. Luke Society of Chicago purposes having at least twenty penny restaurants in operation soon in that city. They are especially for those persons who are led into the saloons by the free lunches and the cheap restaurants which are practically saloons. The thousands who patronize the restaurant already opened for that purpose indicate the good that they can do. When in all our cities there are such places where five cents will buy a breakfast or a good lunch, the saloon will begin to lose its hold on that class of people whose very necessities often draw them almost irresistibly into the saloon.

Mr. George W. Dickie, manager of the Union Iron Works of this city, and a member of the Congregational church at San Mateo, addressed the San Francisco Unitarian club recently on the subject of "Labor and Its Compensation." The Pacific Unitarian for January says: "Mr. Dickie was listened to with close attention and evident enjoyment. It was an uncommon opportunity to hear from a man of wide practical experience and great sagacity; and his good nature and Scotch humor added to the attractiveness of the address." In response to many requests The Pacific Unitarian publishes the address in full.

Consul-General Goodnow of China on his arrival in this country a few days ago brought good account of the work and influence of missionaries in China. Li Hung Chang is quoted as saying that he rated very highly the American missionaries, that they were superior to others; that they were the builders and conductors of hospitals and educational institutions, doing through these an important work not attempted by others. Of course Mr. Goodnow's testimony as to the cause of the trouble in China coincided with all other accounts from intelligent sources. The mis-

sionaries were only a feature of the anti-foreign dislike. Things conspiring to bring on the Boxer outbreak were railroad competition with native labor, sectional famine and consequent discontent, a knowledge through books and newspapers of the ideas and plans of the foreigners as to China's future.

Chronicle and Comment.

It is the opinion of such Eastern financiers as J. Pierpont Morgan that the good times this country has been having for some time are here to stay quite a while yet. Everywhere the dominant characteristics are those of soundness and stability.

The hearts of many people in America go out in sympathy for Admiral Cervera, who has been seriously ill lately. He protested against the undertaking for which he was sent to the Gulf of Mexico, but he went nevertheless, in obedience to the order, fought the best fight he could under the circumstances, and when defeat came accepted it in such a manner as to win many encomiums from the Americon people.

Ohio is again the hub of the United States. Recent calculations indicate that the center of population has for the first time in the history of the country moved eastward. Ten years ago it was in Decatur county, Indiana. Now it is thought to be back in Ohio, where it was from 1860 to 1890. During the last decade the state of New York gained 1,270,000 in population, Pennsylvania 1,000,000 and Massachusetts 600,000. Such gains as these have moved the center a few miles to the East.

During 1899 more money was contributed to the cause of general education than during any other year in the world's history. It is not surprising, accordingly, that the year 1900 should show a less sum so contributed. The total for 1900 is $60,264,030. This is about twenty millions less than that for the previous year. As usual only the contributions that exceeded one thousand dollars are included. The smaller sums from the large number of persons contributing only a few hundred dollars would increase the sum total considerably. It is a mistake not to count the small amonts; they should be counted whenever known.

That which Professor Herron calls "The New Social Apostolate" was launched by him at Central Music hall, Chicago, on a recent Sunday afternoon. The Inter Ocean states that the hall was full and that the audience vigorously applauded everything that was said, though "it was all a fantastic medley of socialism, rationalism and revolution." Prof. Herron said: "We are at the end of the era, called often the end of the world. The modern world is practically without religion. The fires on the old altars are dying out. Religious authority has been banished. Deep calleth unto deep. All notions of right and wrong are being scrutinized. As yet we have no light on our path, and every step takes us deeper and deeper into the crisis. We all await the era-making word of infinite daring." The five apostles who are to go out now and turn the world upside down and right side up are, George D. Herron, J. Stitt Wilson, William H. Wise, H. F. Wilson and Franklin H. Wentworth. The latter said: "We intend to go up and down this land, speaking to all who believe in a better social order, until by the grace of God the crime of involuntary poverty shall vanish from the land."

The manufacturers of cereal coffee have considerable to say in their newspaper advertisements of the deleterious effects of the use of coffee, and many cases of quite remarkable relief from troublesome ailments are cited, in which cases the improvement came when coffee was displaced by cereal coffee. Undoubtedly coffee is injurious as many people use it. Its excessive use is detrimental. But it should be remembered that cereal coffee is simply concentrated starch. Its use affects many people injuriously. People with a tendency to billiousness will do well to avoid its use, or at least to be abstemious in it. Strong coffee retards digestion; but weak coffee, if not taken in such quantities as to dilute too greatly the gastric juice, is generally found beneficial. Some of the best dietetists say that a warm drink of some kind, if not used simply to wash down half-masticated food, is beneficial. It breaks up what is otherwise a too solid mass in the stomach and allows the gastric juice more readily to act upon it. This drink should be warm, not cold, inasmuch as a cold drink is apt to lower the temperature of the stomach below the point for good digestion. All this by one who for many years of his life drank no coffee, and drinks it sparingly now, as well as the cereal coffee, and who for many years drank nothing either during a meal or for some time after. Experience brought to the conclusion that many a meal was too dry for good digestion, and that sometimes, not always, a cup of weak coffee or cereal coffee or plain hot water was beneficial.

Theodore Roosevelt, Vice-President-elect, is having a hunt in the mountains of Colorado which reminds him, doubtless, of his experiences some time ago in the mountains of Montana, Idaho and British Columbia. Last year G. P. Putnam's Sons of New York pub-

lished in pamphlet form for twenty-five cents nearly all of Mr. Roosevelt's books, among them "The Wilderness Hunter," "Hunting the Grisly," "Hunting Trips of a Ranchman," etc. They have brought to the average reader a great deal of interesting information as to wilderness life as it was a few years ago in the great Northwest. In one of those books Mr. Roosevelt says: "It has been my good luck to kill every kind of game properly belonging to the United States; though one beast which I never had a chance to slay, the jaguar, from the torrid South, sometimes comes just across the Rio Grande; nor have I ever hunted the musk-ox and polar bear in the boreal wastes where they dwell, surrounded by the frozen desolation of the uttermost north. I have never sought to make large bags, for a hunter should not be a game butcher. It is always lawful to kill dangerous or noxious animals, like the bear, cougar, and wolf; but other game should only be shot when there is need of the meat, or for the sake of an unusually fine trophy. Killing a reasonable number of bulls, bucks, or rams does no harm whatever to the species; to slay half the males of any kind of game would not stop the natural increase, and they yield the best sport, and are the legitimate objects of the chase. Cows, does, and ewes, on the contrary, should only be killed (unless barren) in case of necessity. During my last five years' hunting I have killed but five—one by mischance and the other four for the table."

The Congregational churches of Great Britain number 4,843. The membership is 431,517, an increase of 16,000 during the last year. There are 3,123 fully accredited ministers, 227 evangelists and 5,185 lay preachers. In the United States it is difficult to have lay preachers as in England, especially in the Congregational church. No sooner does a man give indications of usefulness as a lay worker than some one is found to ask for his ordination, and he is pushed into the regular ranks of the ministry.

During the last quarter of the nineteenth century there was in all lands a greater increase in Protestantism than in Catholicism. In Europe since 1875 the Protestant increase has been 23 per cent, the Catholic 21. In Germany since 1890 the Protestants have increased 21 per cent, the Catholics 18. Today in Prussia the Protestant population is to the Catholic as 63.46 to 33.66. In Great Britain there has been a loss for Catholicism. In our own land the statistics show 7,362,000 Catholics to 49,630,000 Protestants. Although the Roman Catholic church has been working in heathen lands for three centuries and the Protestant only one the former have only 3,000,000 converts to 2,500,000 for the latter.

The Bystander.

"WHAT PEOPLE WANT TO HEAR."

We ministers have our own ideas about what the people ought to hear. The people have their opinion as to what they want to hear. Sometimes the preachers and the people differ. It is a good thing for us to learn what the people want. A test was made not long since in an Eastern church where a list of topics was selected to be voted upon. Everybody will say that the list covers the range of present day preaching.

The topics, as published in the Congregationalist, were as follows:

1. Intimations of Immorality.
2. The Dissolving of Doubts.
3. The Golden Rule Applied in ——.
4. How to Become a Christian.
5. Success in Life, How Attained?
6. Christian Science Reviewed.
7. The Divinity and Deviltry of Trusts.
8. China (illustrated).
9. A Question Box.
10. New View Points in Theology.

"The cards were distributed to both morning and evening congregations with request that the individual choice be indicated in order of preference by the numerals, 1, 2, 3. The result was, in about 300 returns, The Golden Rule Applied stood first in choice, China (illustrated) second, and the Divinity and Deviltry of Trusts third. The Question Box and the New View Points in Theology were completely snowed under with only two points each. The other five subjects had each about the same number of votes, How to Become a Christian falling a little behind the others."

The result will bear a good deal of honest reflection by our ministers. It is plain that the application of Christianity, rather than doctrinal themes, is of most interest to the people. It is probable that this is a fair sample of men's wants and it ought to inspire the preacher of today with a sincere desire to meet this want. A question may be added: "Should the congregation have what it wants from the pulpit?" The Bystander asks for replies to this question.

THE PRAYER MEETING.

What will the twentieth century prayer-meeting be like? It ought to be an improvement on the nineteenth century service. Everything changes except prayer-meetings. They continue just the same. To be sure, the

great majority of church members never attend them. They are out of sympathy with their spirit and purpose. The faithful few assemble and a few hymns are sung, a prayer is offered, the Scripture read, and another hymn is sung. For at least one century the leader has "made a few remarks" and then the meeting is "thrown open" with the suggestion that the time be not wasted. Then the same voices are heard and the hour passes. Mr. Beecher somewhere describes such a meeting, held on a cold winter night. At the close, the farmers gather around the red-hot stove and everybody talks freely, and they have a good time. Mr. Beecher adds that this was the real meeting of the evening. For at least one century we have had practically the same type of prayer-meeting in the United States. Shall it continue for another century? From the "Amen corner" is heard a strong affirmative answer. Certainly these meetings have been blessings to many. They have been shelter and help, and their memory is sweet! But to the thousands who never attend, they may have been misunderstood, certainly ignored.

The young people do not worship with the older people on Wednesday evening. The young people have their own meeting. The pastor thinks of the five hundred other disciples who are not present. He is not always satisfied with the results of the meeting. People have been guilty of murdering time with a hymn, a prayer, or a rambling exhortation. The man who will not stop talking makes everybody nervous, and there are significant glances at the clock, which almost goes to sleep, as it looks down upon the scene. When we remember the needs of the people, the unsolved problems, the ignorance of the Bible, the need of spiritual quickening, the lethargy and indifference of the people, it is a question whether there should not be a radical change in the mid-week service. It is an hour that ought to be a lighted candle for the whole church. As it is now it is a candle under a bushel, and eight out of ten laymen and nine out of ten pastors, if frank, would confess a painful disappointment.

THE CHRISTIAN ENDEAVOR SOCIETY AND THE CHURCH

In a recent meeting held in one of the churches of San Francisco, where the young people were conspicuous by their absence, a Christian Endeavor worker sharply criticised the Endeavor Society, saying that it was a detriment to the church. There is a good deal of such criticism afloat just now, and much of it comes from pastors. Has it any foundation in fact? Is the society a separate organization, a little church of its own, distinct from the work of the mother church? The Bystander reluctantly believes that there is altogether too much cause for these criticisms, and that more than one pastor keenly feels the separation of the young people from the church. Another pastor observed that during the week of prayer the young people not in active cooperation with the society attended the services, while the leaders of the society, with a membership of nearly one hundred, were conspicuous by their absence without any apparent reason.

Now, nobody finds fault with the purpose and power of the society of Christian Endeavor. No sensible pastor will for a moment set aside the great mechanical and spiritual force of the organization, but there is reason to believe that the tendency toward segregation and separateness is working a grievous injury to the church. "For Christ and the Church" is their motto, but there are comparatively few churches where that noble ideal is realized.

When young people neglect the real work of the church, and disregard the claims laid upon them by the church, however active they may be in their own sphere, certainly it is a violation of their pledge, and a setting aside their motto. The life of the Congregational churches, and indeed all churches in and around San Francisco, is not blessed with a superabundance of vitality. Never before has there been such a need for allegiance to the church as a continuous institution, and never before has there been such need for a steadfast loyalty to prayer-meetings, Sunday-schools, church benevolences and the public worship of God. Young men and women who unconsciously neglect these obligations to "Christ and the Church" should remember their duties and march toward the ideal embodied in the exalted purpose "for Christ and the Church." The criticisms referred to are not to be ridiculed, but to be thought about seriously, and acted upon immediately.

From a letter from the Rev. J. B. Silcox of Winnipeg we cull the following: "There is only one Congregational church between here and Vancouver, 1,400 miles west. My congregation is composed of all kinds of people. We generally have from 1,000 to 1,200 at our evening service. We will receive twenty persons to membership next Sunday on confession of faith. It is 40 degrees below zero today and makes one long for the orange groves of dear California."

Understand what it means to trust God. Be not overcareful for what is to come.—Stopford A. Brooke.

Palestrina.

Music the Handmaid of Religion.

BY REV. A. W. ACKERMAN.

In the year 1521 the French were driven out of Milan by the papal and imperial troops. Far into the night of the day in which the decisive battle was fought, Pope Leo X was seen at one of his country houses anxiously pacing back and forth between the window and the open fire. When the news came he hastened to Rome, but the festivities in celebration of the victory were not ended when the proud son of Lorenzo the Magnificent was stricken by mortal disease and died "as the poppy fadeth," without time for the last rites of the church. The appalling catastrophe fell upon the people like a whip of scorpions. A spendthrift pope had died without the sacraments; crushing taxation, a tithe of all church property for a new crusade, that never started, the profits of the sale of benefices and indulgences, had poured untold wealth into the hands of their supreme spiritual leader, who had left as legacy a debt, portions of which were bearing forty per cent interest, and a treasury with not money enough to pay for the funeral candles. Under the smart of the lash, the voice of public opinion, which nearly a thousand years before had assisted in founding the papacy, rose in rebuke of the abuse of power. Insult and reproach clouded the honors of his burial and by way of eulogy they said, "Thou has crept in upon us like a fox; like a lion hast thou ruled us; and like a dog hast thou died." It was the voice of man asserting his right to justice and equity, a voice which must never for long time be ignored, which gives our laws authority and thrones and administrations stability.

The deep-throated cry of the sixteenth century was not against doctrine, but against corruption and the abuse of power. One can with difficulty realize the condition that existed, but to apologize for it is to mistake disease for health. Leo X was the full-blown flower of a degenerate papacy which was as far from the ideal of Gregory as selfishness from self-denial. For many years the eyes of the people had been slowly opening to the ambition, sensuality and avarice of those who claimed to be the representatives of Christ. Alexander VI amassed great wealth by simony, confiscation and poison, and died from drinking a glass of water that was intended for a wealthy cardinal whose property he coveted. A play was brought on the stage at Paris in 1514 which represented Peter at the gates of heaven refusing to open to the demands of Julius, and who tells him: "You have an army of sturdy rogues behind you, you have money, and you are a famous architect. Go build a paradise of your own, and fortify it, lest the devils break in on you."

To which Julius replies: "I will do better than that; I will wait for a few months till I have a larger force, and then if you don't give in I will take your place by storm. They are making fine havoc just now. I shall soon have sixty thousands ghosts behind me."

And the closing words of Peter are: "I am not surprised that so few apply here now for admission, when the church has such rulers. Yet there must be good in the world, too, when such a sink of iniquity can be honored, merely because he bears the name of Pope."

The great painter, Raphael, was accused of painting St. Peter and St. Paul with red cheeks, and he retorted that he had done so intentionally, being convinced that they blushed whilst in heaven, to see the church governed by such men. A Jesuit historian has excused Paul III., who had a family of children and was not ashamed of them, who made his two grandchildren, boys of fourteen and fifteen, cardinals, as "props to his old age," he said, on the ground that Paul III had been bred in an age of iniquities, "the memory of which cannot be recalled without horror and indignation."

A commission of cardinals, including some of the most distinguished men in Rome, having investigated the abuses of the church, reported a condition that the bitterest enemies of the church have never exaggerated. The findings of the commission, which are extant, declare that fitness for office was not considered in appointments, church revenues were misemployed, bishops and clergy were neglecting their work and living in idleness in the cities, exemptions from duty were sold for money, monasteries and nunneries had become notorious for lewdness, simony was shameless, religion was made contemptible; Rome, which ought to be the model for all others, was the loosest and most slovenly, the mistresses of cardinals paraded the streets with the retinues of the holy offices to wait on them. When the report was considered by the college of cardinals, it was urged that these evils were so inveterate that they were past mending, and it would be better to let them alone. Some one said that if they did nothing in the face of such evidence they might fall under God's displeasure, but it was voted to suppress all further inquiry.

There was a great consensus of opinion that the need was a reform of morals. The popes talked of doctrines and heresies; the people clamored for a better life. Luther received his greatest shock when, after crawling to Rome on his knees, he discovered the pride and wickedness of the church which he venerated.

The imperial legates said that all the heresies had grown out of these immoralities, that never in Christian history had the moral character of the clergy been more depraved than it then was. A faithful supporter told the pope one day that the Lutherans were entirely justified in comparing the servitude the pope demanded to the Babylonish captivity. Societies were organized in various cities in Italy in the hope that they might arrest the decadence of the church, they, "seeing that divine worship was very ill performed, united themselves to make as in a strong tower every effort to maintain the divine laws." The established orders in the church were reforming their habits and life, and new orders sprung up among the mendicant friars, "to make up what is wanting in the clergy, who are corrupted by vice and ignorance, so that the mischief done by evil example may be remedied." It is on record that the people of Milan were astonished to see priests passing through the streets in plain and homely garb, attending to their proper work, caring for the sick and nursing in the hospitals. The emperor, Charles V, saw the need, and was not blind to the temper of the people, and through all his long and troublesone reign demanded that the pope should begin a thorough reform.

We are not yet able to speak quite calmly about those great issues, but I would have you notice that here are quoted only Roman Catholic authorities. For one, I wish the church had heeded the cry of the people, that those who were in authority had been able to see the disaster that was to fill the centuries because of their blindness and hardness of heart. Many men within the church sympathized with Luther in his doctrinal contention. Treatises on justification by faith came from the pens of loyal churchmen. The most popular book in the middle of the sixteenth century was entitled, "On the Benefits Bestowed by Christ," which maintained the same general claim as that established by Luther. It was so popular that the Inquisition reported that three thousand schoolmasters were attached to its principles. There was hope for the church if the abuses and immoralities could be reformed. Erasmus felt it, longed for it, wrote for it, pleaded with the pope, who was his friend, to see to it. "Ha!" said the monks, "Erasmus laid the egg, and Luther hatched it." "Yes," said Erasmus, "but the egg I laid was a hen, and Luther hatched a gamecock." And in that quotation from Professor Froude lies all the mystery of the upheaval. How it was possible that fifty years of thrusting and parrying between reform and doctrine should pass without due attention being given by the one man who had the power, to the essential and all-important issue, is beyond our comprehension.

And so the times ripened for revolt. Something had to be done; that which could be done must be done quickly. Events hastened; there was danger that the church would break up into national churches. England was independent; France was on the verge of independence; Spain, whose clergy was the purest in the world, was challenging the claims of the pope; Norway, Sweden, Denmark and two-thirds of Germany had reformed the church to suit themselves; Protestantism was divided against itself, and the peace and unity of the church was a hopeless ideal. Luther suggested a general council; the northern nations were willing to submit to one; the emperor never wavered in his fond belief that it would settle all differences; Germany demanded it on certain conditions; but the pope was afraid of a council that was bent on reform, for, when it seemed likely to convene, had not the price of premiums on the official posts in the Roman courts become so depreciated that no one would buy them? The money market indicated the coming disaster.

After years of evasion the pope called a council at Trent in 1542, but nothing was done. In 1545 the prelates came together again. The emperor insisted on reform of morals; the pope was bent on hunting heresy. With the wrangles, deceptions and sophistries of that gathering we have nothing to do. It is well for us to refresh our minds with the fact that those who entered into the deliberations were terribly in earnest. Temper rose to such a heat that one bishop tore out a handful of another's beard. On the one side was conscience, and on the other the splendor and riches of the church; here the native rights of man, there the traditional despotism. Never could an issue be reached without a struggle that must be full of unseemly, deplorable and unreasonable actions. If the reform policy was carried out, the clergy would be scattered in remote provinces, hearing confessions and singing hymns; they might be excellent pastors, but the splendor of the processions in Rome would be clouded, the Papacy would fall, and the influence of the church would go down with it, so reasons a Jesuit historian of the great council.

But they discovered one subject which could be discussed without danger to either their feelings or their fees. As the church had become careless, the music of the church had grown unworthy. It was one of the minor matters which seemed almost indifferent beside the grave irregularities of the time, and so they might work out the redemption of church music with freedom. Not that there were no differences of opinion. Music has always been up for discussion. But here they escap-

ed the heat of contention and strife. So little attention was given to fitness in service that when one cardinal rose to intone the mass, the whole college of cardianls broke into irrepressible laughter, so little ear had he. Raphael's St. Cecelia in the chapel at Bologne was painted for this priest, who had pleaded for the heavenly intercession of the patroness of musicians that his defect might be cured. A pope asked one of the cardinals how he enjoyed the music in the Sistine chapel, and was told: "Methought I heard a drove of pigs grunting and squealing, for I could not understand a single word." A friend wrote to another complaining that while one singer was saying Sanctus, another was shouting Sabboth or Gloria tua, "resulting in such howls and bellowings and garglings that they seemed to be January cats rather than May flowers!" It was quite the fashion to take some popular song and weave an intricate composition about it. Many masses were written with the secular song, "The Armed Man," as the theme. Dance music and drinking songs and love songs, with their rollicking movement, were adapted to the words of the church service. Often one would hear the tenor roaring out a drinking song, secular words and all, while the rest of the choir would be intoning the "Gloria" or "Credo." Sometimes in large choirs the first rows would sing the sacred words, while those behind sang the popular song, all to the same music. It seems little short of scandalous, and we are sure it bordered on sacrilege, while the service of God's house was being dragged into the degradation that characterized the church.

These abuses were carefully considered by the council of Trent. All agreed that secular words must be abolished in the church service. Some thought that the Flemish school of harmony should also be discarded; some felt that all harmony was out of place, and advocated a return to the plain Gregorian chant. The matter was finally referred to eight cardinals, of whom, fortunately, two were musicians. They concluded to make an attempt to secure a mass that should be free from the prevailing abuses, a religious service that should be richer than the old plainsong and yet should rise in dignity above the popular music of the day. With what confidence they rested in this conclusion we do not know, but we may be certain that they did not expect the result which actually came.

Now, at that time one of the composers at the Sistine chapel was a man about thirty-eight years of age, whose birthplace was Palestrina. The world knows him now by the name of the town. His mother believed in the boy's talent, and sold a piece of land to give him his first music lessons. For a time he came under the influence of Orlando di Lasso, "the brilliant master of the North," spent ten years as chapel master at Palestrina, and then went to Rome as "master of the children" in the Julian chapel. While serving in this position he took two fateful steps; he married, and dedicated a volume of masses to the pope. The latter secured him a place as singer in the Sistine chapel, but the former deprived him of the situation, because a new pope arose who knew not Palestrina and who would have no married men in his choir. As salve for the stroke he was granted a pension, which made him, in some sense, a part of the most famous body of church musicians in the world.

To him was entrusted the fate of the future of church music. The task could not have fallen into better hands. He loved music, and wished to serve the church. In the dedication of one of his volumes he says: "Music exerts a great influence on the minds of men; it is intended not only to cheer, but to guide and control them. The sharper blame, therefore, do those deserve who misemploy so great and splendid a gift of God to light and unworthy ends." And so he entered upon his task with enthusiasm and confidence. At the beginning he wrote a prayer, "Lord, enlighten mine eyes." That reveals his seriousness. Then he composed three masses, not being satisfied to leave the decision to one. That shows his thoroughness.

On April 28, 1565, the masses were sung in the presence of eight cardinals and other critics. The victory was won; church music was saved; the praise was enthusiastic; the third mass was called divine, a miracle, "lovely with the loveliness of the sanctuary," "a work surpassing belief and worthy to be considered a production superior to mere human talent." When the pope heard it he declared that "these must be the harmonies which the angels sing in the new Jerusalem." The copyist at the Sistine chapel wrote it all out in notes much larger and grander than other music was written. Philip II of Spain requested a volume of masses which must include this, which was fast getting into fame, for which he sent the composer his thanks. Then came an increase in salary and a new position, an office created for him, Composer to the Pontifical Chapel, which aroused the jealousy of the other musicians, while honors and bounty followed him the rest of his days. But he went on calmly and industriously composing church music that excited the envy of his colleagues. When he died they wrote on his tomb, "Prince of Musicians." Posterity has exhausted the names which might apply to him. He is the "angel of composers," the "Homer of the Roman school," the "great imitator of nature," "the father of harmony," and the "savior of

church music." He had his critics, for who that has done any masterly work in the world has not? When he had been dead ten years some said his music was barbarous; after a century his works were called antiquities; two centuries pass and a concert is given in Rome by the best musicians in the city. The first number on the program is the brilliant overture to Gluck's "Iphigenia," the second is a "Benedictus" from Palestrina. One who was present said that at the sound of those four voices singing the well-worn "Benedictus" the audience was amazed, while many asked: "Is it angels singing? Are they men? Is it human music? At the close there arose an indescribable tumult of applause." Two hundred and fifty years go by and a society is formed in England to bring about the same reform which was accomplished by Palestrina, finding its inspiration in him. His music is still sung in Roman Catholic churches, three of his motets are in constant use in the English cathedral service, and it is certainly true that as the years grow old Palestrina grows in favor with musicians. He demonstrated that music may be distinctly religious and helpful to devotion; he reclaimed a useful art and consecrated it to his God.

For such a work he is entitled to a world's gratitude. Not only the church of Rome, but all churches have felt the purifying influence of his spirit. Happier would the world be today if the great moral abuses of the church had been treated with the same frankness as the council of Trent considered music. What a splendid contribution to the onward march of the kingdom—this proving the worth of music as the handmaid of religion. And the great pity is that some man was not found to show how there might be a united church without the degradation of morals and the abuse of office and power, a man who could command the confidence of both parties in the controversy, a man who could have brought about a peaceable settlement and give the death blow to schism in the body of Christ. Palestrina won the favor of Christ, who said, "Blessed are the peacemakers." Let us be peacemakers, that the Christ may be exalted and the world may believe that the Father hath sent him.

Dr. Joseph Parker says: "Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work the best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God."

Mid-Pacific Notes.

BY DR. A. P. PECK.

The Fortunate Isles have been annexed to the United States and may be found in the new greographies as the Territory of Hawaii.

Their charm has been acknowledged by many pens in prose and verse, and the perennial attraction brings over seas many who are fortunate enough to be able to travel here. Many of the readers of The Pacific will know the islands and their capital city, Honolulu, far better than I do after a few days' visit; so without pretending to give information, may I outline the thoughts which have most greatly interested me, as I have been getting fractional glimpses here and there of a little portion of this "Paradise of the Pacific"?

Out of what dark and travailing past has the charming present come! One day of my stay I took a railroad trip half-round the island of Oahu and back again. It was my privilege to have for companion Rev. S. E. Bishop, known to you as "The Friend," and from long years of loving study full of wise lore concerning the island and its people.

Every one knows that the islands of this group are of volcanic origin. This one (Oahu), my friend thought, first made its appearance as two crater cones, the larger and older having formed the larger and western end of the present island, and as a tentative guess he places the date at about one million years ago.

Perhaps 200,000 years later emerged another volcano, a little east of the former, its successive flows of lava enlarging it and, flowing more to the west than in any other direction, finally united the two islands; and the volcanic activity of these two centers was extinguished 700,000 and 500,000 years ago, respectively.

There must have been many hot times in those stormy, formative years, in which stratum after stratum of liquid lava spread over the growing islands, to be cooled and then covered by another, gradually building up mountain masses, which since then, under the never-ending assaults of the wind and the rain and the sea, have been eroded into precipices which frown in majesty, and valleys which smile in beauty.

But with the cessation of lava flows did not come entire peace and quiet. There was still a fiery heart beneath the hills, and water from the sea occasionally percolated in there. Then the tremendous pressure of steam strove for the mastery with the hardened crust which had covered its head, and from time to time vents were blown out, mainly near the edge of the island, through which the confined material was blown with such force as to rise perhaps miles high, if the proportion of water

was high; it fell as a rain of hot mud, carried largely to the leeward by the prevailing winds, but piling up around the vent-hole with a cup-shaped rim. With a smaller proportion of water the ejected material fell as sand.

The mud has hardened into rock-like strata called tuff, and the sand still remains in the beds where it fell, unless the ever-flowing waters have washed it down. All this secondary activity was still a long time ago, as we reckon time, for the cinder cone called Punch Bowl, which intrudes its base even into the city of Honolulu, was probably made in a few hours some 45,000 years ago. The beautiful Diamond Head, a landmark for the seafarer, perhaps 15,000 years ago, and so they go on down the periods of geologic time till we come to what seems to be the latest, a paltry creation of 5,000 years ago.

Since that time we may imagine the busy hand of nature, crumbling the rocks in her fingers, smoothing down the high places and filling up the valleys.

All around the edge of the island the rains arrested by the mountain crags have dashed in torrents down the precipitous sides, wrenching off, atom by atom, the rich soils of their seaward girdle, and the crumbs from their lofty tables are making the riches of the ephemeral races of mankind, coming in now to play their part on this great stage.

Somewhere about the line of juncture, I suppose, between these two volcanic cones which coalesced so long ago, there lies the beautiful Nuuanu valley, leading straight from the heart of Honolulu into the heart of the mountains, until, six or eight miles away, at an elevation of over 1,200 feet, it suddenly falls away in a sheer precipice facing the north, where the weathering of the N. E. trades has sliced down the piled-up lava from top to bottom, making a flat belt of rich land three or four miles broad, out to the seashore.

This precipice at the end of the valley is called the Pali, one of the sights to be seen about Honolulu, and said to have been the scene of the last great battle between the natives of the island and the army of Kamehameha I, who came from Hawaii and first united the islands under one government. Many of the resisting army flung themselves over in their despair to death upon the rocks below, human atoms in the sweeping course of that new life now to come in, and made possible by the long preparation of the inorganic.

We seldom reflect upon the long course of preparation which has been required to evolve a home for us. The study is very interesting on the stage of a small theatre like this—a little world, as it were, by itself, and so more easily grasped in our understanding.

The human life, however, possesses a more vital interest to us. And nowhere, perhaps, in all the world has there been such an exhibition of the evolution of a Christian state from the depths of paganism as here, with its every page written in the calm light of authentic history. Compared to the ordinary growth of highly organized communities, it is like those plants which the Indian jugglers cause to spring up from the seed and grow to blossom before your eyes. I will not risk evoking the inexorable blue pencil by recounting even in outline the steps of that interesting history which is, or ought to be, known to the American citizen who aspires to a wise intelligence.

Today one sees the remains of the Hawaiian race fostered and cared for as they never could have been by themselves—with the safeguards to life and property afforded by a strong and wise government, protected from the contagion of disease as far as public sanitation can do it, the children in school, and large churches—the fruits of that extraordinary missionary enterprise to which the country owes so much.

A pathetic interest surrounds the race. One cannot think of their forefathers, in their primitive simplicity, with other than a tender regard. In this spirit we look on the careful collection of the ancient utensils of the people, and the royal finery of their chiefs in the Kamehameha Museum; and we shall look with a like interest to the forthcoming book on the Hula by Dr. N. B. Emerson.

This ancient custom, which to prurient modern eyes contains only suggestions of evil, was, we are told, far otherwise to the primitive race; it was to them music and drama and grace in action. The dress of the dances was the dress of modesty to them, and in its chanted legends are contained all that has come to us of the religion, mythology and folk-lore of a people without a written language.

Very delightful is this reverent conservation of all that is admirable in the Hawaiian past, by the descendants of those who were the pioneers of the regenerated life of the people.

Measured by the knowledge which they carried to their graves, these pioneers would be very ignorant today of the world's inventions and processes. One at least I know, who gave the best years of his life to this work, and yet he never rode upon a steamboat, never even saw a railroad.

The children and grandchildren of these pioneers are the men and women of today, most of them not now in missionary service; but as good citizens they have held the ship of state to a straight course, when there was great danger of her being wrecked upon the

shifting sands of debauchery and heathenism.

We do not need to be reminded of the fact that there were white men who would pander to vice and lust, and who talked both bitterly and scoffiingly of the missionary party. That is mostly past, but its facts and its lessons should not be forgotten. All honor to the men and women who stood by the cause which meant civic righteousness and the higher values of society. There are heads that are white now for the labors and anxieties of the last fifteen years. Many would have been richer, perhaps have lived longer lives, but for their conscientious burdens. I am glad and proud to know them—versatile and accomplished scholars, like my genial host, Rev. O. H. Gulick, who seems equally at home in three languages, and other business and professional men, to whom Hawaii owes much.

It was an unexpected experience and an inspiration to stand before the large and cultured congregation in the Central Union church on Sunday morning, and in the old historic Hawaiian church in the evening. Both are Congregational, a heritage from our pioneer American Board mission work.

The Central Union church, under the pastorate of Rev. W. M. Kincaid, occupies its beautiful new house, but although seating 1,100, the congregation is already outgrowing its capacity.

In the rear of the large square stone Hawaiian church remains a little cluster of graves, where are the names of some of those sainted pioneers whose works do follow them.

From the altar within have been borne the caskets containing the last earthly remains of the last seven representatives of Hawaiian monarchy—King Lunalilo to a tomb built in front of the church. As the humble graves mentioned in the rear represent the consecrated lives of those who were the salvation of his people, so the group together represents a sacred God's acre, which will long remain a landmark typical of those who are kings and priests to him forever.

The other royalties are buried in the beautiful Nuuanu Valley in the Royal Mausoleum. There, too, is the simple monument to Mrs. Bernice Bishop, great-great-great-granddaughter of the first Kamehameha, a lovely Christian woman who did a noble thing for the beloved people of her race in the establishmetn of the beautiful Kamehameha schools for Hawaiian boys and girls.

Now there will be no more royalty upon these islands, the autonomy of the short-lived republic to be merged in the larger life of the great American republic.

The year that just closed saw annexation accomplished. With the new century began a new era. One cannot but wonder if the wisdom and patriotism of the larger body which will hereafter divide Hawaii's great questions will be better than the past or not.

I see the editor fingering that blue pencil, determined to cut my paragraphs unless I immediately take my leave of these enchanted islands. One turns with reluctance from their cosmopolitan shores. The artist's eye revels in the bright colors of the crowded streets, the flower garlands on the raven tresses, the dusky and creamy bronzes of the skins.

It is fascinating to guess the nationalities, to watch for the lifting curl of the upper lip, which is the distinctive mark of the Polynesian races. But all the continents have sent their contributions; a woman was pointed out to me yesterday in whom were united the strains of five different races, and I have not told you a tithe I would like about the good works which are blessing the lives in the motley multitude.

My face is set toward China, but I have no news from it yet for you, and only one word relating to it.

There has come to my notice a circular recently sent out by the Buddhists in Japan to the Christians of the world in regard to China; it is evidently designed for very wide circulation. The literary style of the copy circulated in English is very choice, and the appeal very plausible and specious.

It begins by acknowledging that Buddhism in China is a dead religion; that it has failed to accomplish any such results as Christianity has for China. And that if it is to do anything it must be with a new missionary spirit, all of which is very true; but it continues in offering advice to Christians as to their behavior regarding the presecution and loss which has befallen them in China and invites response to these sentiments.

There will unfortunately be some response from nominal Christians who see a good deal to admire in Buddhism, but for my part I see no occasion for taking any notice of it, and thereby giving recognition to it as a religion at all comparable to Christianity. Such recognition it is the evident purpose of the tract to bring out.

The New York Tribune makes this not unjust criticism upon the preaching of today. It says: "The preaching of the day does not lack eloquence, does not lack earnestness, does not lack scholarship, does not lack vigor; but it does lack directness, boldness, frankness. It would be better calculated to arouse and quicken if it were less genteel."

The Twenty-fifth Anniversary of the Doshisha.

BY DR. J. D. DAVIS.

The twenty-fifth anniversary of the founding of the Doshisha was celebrated in Kyoto, November 29th. Twenty-five years ago, that day a little company of two teachers and eight scholars gathered in a rented room, and bowing before God, each one prayed to him with strong crying and tears, and thus the school was started. It encountered great opposition from the city officials for the first six years. God blessed it, however, and after fifteen years, at the time of Dr. Neesima's death in 1890, it numbered in all its departments nearly nine hundred students. Then began a period of reaction. Waves of nationalism and rationalism swept over the school. For three years it was separated from the Missions. Its numbers and its Christian spirit greatly declined. It is now, however, back upon its old foundation. Two earnest young men, graduates of Yale college, are teaching in it; the missionaries are also teaching in it. The theological department is also reopened, and the school is gradually regaining its original spirit. During these twenty-five years, four thousand six hundred and eleven students have entered the school. Of these nine hundred and thirty-six have been graduated. Of these graduates 147 are engaged in teaching; ninety-five are preaching the gospel; seventy-eight, graduates of the nurses' training school, are engaged as nurses; nineteen are engaged on newspapers; thirty-four in banks; one hundred and forty-eight are in mercantile business; sixteen are artisans; one hundred and sixty-six are pursuing further studies; twenty-eight are officials; one hundred and two, graduates of the girls' department, are in homes of their own, most of them centers of Christian homes; fifty-seven are dead, and nineteen are unknown.

About three thousand and four hundred left the school before graduation, and very many of these are engaged in useful work, as teachers, preachers and in other occupations.

The exercises on the 29th were largely attended by the school and friends of the school. The exercises were pervaded with a spirit of faith in God and hopefulness for the future which speak well for the school. Principal Hirotsu, Professor Shimomura and Doctors Davis and Pettee spoke at the large meeting in the afternoon. A prayer-meeting was held in the forenoon at which one of the city pastors and Dr. Learned spoke. There are now nearly two hundred young men connected with the school, of whom nearly twenty are in the theological department. The girls' school numbers about seventy.

The disaffection toward the school, on the part of a few, on account of the trouble of two years ago, is dying out, and the Kumi-ai churches are rallying to its hearty support. The rapidly increasing constituency of the school, and the fact that the higher schools in Japan cannot receive more than one-third of the graduates of the government Middle schools, give great ground for hope that with its restored Christian spirit and purpose, the Doshisha will speedily regain its former numbers and position as a center of Christian light and knowledge in Japan.

Kyoto, Dec. 3, 1900.

Acorns from Three Oaks

By Aloha

HAPPY COUNTRY PASTORS.

"A little journey in the world" in the early days of the new year has reminded me of the wise saying of the honorable and lamented Frederick Billings—a distinguished California '49er, an accomplished lawyer and business man, a cultured scholar and so much a man of affairs as to have been elected President of the Northern Pacific Railroad. As he drew near to the close of life he is quoted as having said to President Brainerd of Vermont University: "It seems to me a country clergyman has the most desirable situation in life." We can imagine the cultivated scholar in the retirement of his library in the beautiful home at Woodstock grudging the time spent in Wall street and in the din of business. Many men whose feet weary on pavements look longingly to the cushions of God's green grass in the country, I know, and God's country does not disappoint as man's cities do. Neither will heaven, I know. "In thy presence is fullness of joy. At thy right hand are pleasures forevermore." Sunday, January 6th, was the eighth anniversary of Rev. H. F. Burgess with his Auburn pastorate. It was a pleasure to be with him at the communion table, to see his convenient church and Guild Room, and greet his loving flock. Every good enterprise in Placer county meets the hearty hand of him to whom the Endeavorers of Placer county entrusted the banner he had helped them win. His home, family, parish library, he himself emphasized Frederick Billing's estimate of the opportunities of a county clergyman. An evening in the pretty church at Santa Rosa deepened my conviction of the Railroad Prince's wisdom. Pastor Rathbone presided in his own church in a full union meeting of thoughtful Christians. Men young and old, laymen and pastors, filled the time. No club of unhappy infidels in California, or anywhere else, held so glad or helpful a meeting anywhere. To have led so good a meet-

ing so well justified every dollar Brother Rathbone's education ever cost. I left his home and lively boys, wishing he might duplicate his happy experience at Redwood City in the building of a parsonage. What loving layman will challenge me to start the ball? Don't all speak at once, brethren; sisters, either. Good homes help ministers to their best efforts, and they can always be built where, like Nehemiah's Jews, "the people have a mind to work." I write from Brother Banham's cozy study and confess my third agreement with the Billing's estimate of the enviable life of a country pastor. His church was quickened by the life and fellowship of the association. The year closed with every bill paid and $284.05 given to registered benevolence.

It was a happy thought that the dinner at the annual meeting should be furnished and served entirely by the gentlemen. It showed the men so plainly that there is something worth while to be done about a church beside speaking and praying. It manifested appreciation of the unselfish work of the women and gave them a welcome rest. The men of the church and community are standing well by Pastor Banham in effort to provide the very best sort of entertainment and instruction for the people by concerts and lectures.

This old parson begins the century putting doing before saying. The chief duty of the church is not to train Endeavorers to make pretty prayers and fine speeches. Noble citizenship and service for others are the fruits of the gospel. If gratitude for these privileges and delight in their execution bring warm and winning witnesses to church altars, God be praised! Happy men in fortunate parishes, who are training twentieth century citizens for splendid service for the surely conquering Christ.

The youth of Cloverdale love Pastor Banham. But they are afraid of me! He has taken me to the schoolhouse and the courteous Principal Cauch has let me give the assembled pupils a lesson in geography as studied from the back of an Arab horse on a ride from the Mediterranean to the Euphrates.

Pray, friends, for the youth of Cloverdale.

EARTHLY SIGNS OF A HEAVENLY SPIRIT.

Mayflower's sign on the county road between San Juan and Salinas has provoked six signs at Auburn. Brother Burgess' artistic paint brush will be busy and his folk will put up signs at much questioned and obscure corners. Six signs are in a kindly shop in Cloverdale and when the downpour of rain ceases, faithful hands will nail them up to tell thousands of tourists the right way among these beautiful hills. The stories—true stories—of the Oregon school teacher who stood all night in the dark, lonely road holding her horse because she had missed her way, and of that other troubled lady who rode five days alone in the snow mountains of Klamath county because the sign was down, wake memories and convictions of men, who talk of heavenly mansions, but forget to put up shingles to tell how to get out of earthly mud. There has begun an honest revival of home-spun signboard Christianity and many earth-pilgrims will be glad. The boy who puts up a sign today will save tourists many mistakes and anxious questions, will begin to pick up stones to make rough roads smooth, will dig out a snag which might trip a bicycler in the dark, will tie up a stray horse where an anxious master may find him, will learn to vote rascals out of office, and become himself a useful Supervisor. I send out this humble acorn of suggestion to beloved coast pastors. Get your boys, "in His Name," to put up signs where signs are needed. Then, tell them Jesus loves to see boys do unselfish service. Many years ago a young man in Illinois began doing kind things for neighbors. He stopped a stage by a river one day and released a pig from the mud. He called it a kindness to himself because he could not bear cries of distress. Men took note of that man's kindness. By stages of kindness that man came to the White House and gave freedom to four million slaves.

There can be no abiding power until that day comes when we keep our conduct abreast of our profession; there must be something back of our profession; that something is a consistent life. It is a beautiful thing to hear one who is gifted in speech and in prayer in the prayer-meeting, but I am persuaded that there is something far more beautiful, and that is, for one to be able from Monday morning until Sunday night to live Christ. Here is a power which infidelity cannot assail nor unbelief deny. If you are traveling through an orange country you are sensible all the time of the fact that the orange blossoms are about you; the fragrance is wafted to you the last thing at night, the first thing in the morning, and it even makes your sleep the sweeter, and there is a sweetness like that about the life that is truly "hid with Christ in God."—Chapman.

The total wealth of the world is computed to be five hundred billions of dollars. Of this sum three hundred and fifty billions are in the possession of the Christian nations; and of this sum again two hundred billions belong to the Protestant nations.—Statesman.

Every truth is God's voice or word within us.

Woman's Board of Missions for the Pacific.

Spain.

[A paper read by Miss McClees at the quarterly meeting of the W. B. M. P.]

Spain is so closely connected with the history of America and especially with this lovely land of California, that it would seem to demand our sympathetic interest in all that pertains to its highest welfare. Because we owe to Spain the discovery of this western world and, through it, enjoy the blessings of a Christian land, an obligation rests on us to "let our light shine" in a country where ignorance and intolerance have brought degradation to character and disaster to peoples and powers. Emilio Castelar, one of the most conspicuous characters in the recent history of Spain, says of the discovery of America: "The most living, evident and effulgent lesson it bears is the triumph of faith. To cross the seas of life, nought suffices save the bark of Faith. In that bark the undoubting Columbus set sail, and, at his journey's end, found a new world. Had that world not then existed, God would have created it, in the solitude of the Atlantic, if to no other end than to reward the faith and constancy of that great man. America was discovered because Columbus possesed a living faith in his ideal, in himself and in his God!"

Spain's progress in missions in the nineteenth century is not sufficiently marked by positive accomplishment to claim attention from the world, but on the negative side, we believe she has made and will continue to make, visible advancement, through the abolishment of the Inquisition, the downfall of papacy and the priestly power. Indeed, the nineteenth century has witnessed progress in Spain because it has seen the overthrow of these barriers to progress. We must go back of this century to find the cause of the existing conditions in Spain; and history convinces us that the deterioration of character is due to the influence and effects, morally and intellectually, of the Inquisition. All learning was discouraged by it and libraries and valuable writings in Hebrew and Arabic were burned. For seven centuries Spain was engaged in a religious war, which, in the minds of Spaniards, connected dishonor and disgrace with dissent from the established creed.

A writer says: "When the Moorish wars ended, orthodoxy became the principle of pretended superiority of nature, which distinguishes the noble from inferior castes." The wars against Protestants of the Low Country and Germany increased their hatred of those who might disseminate truths into their orthodox country.

History shows continued revolution and persecution of Protestants and of any who were not in entire sympathy with the church of Rome—and even early in this century—the rallying cry was, "Long live the Inquisition!" The discontinuance of studies and the consequent decay of knowledge had the natural effect upon the character of the people; and ignorance resulted in degradation and destruction of character and country. At this stage of events, when books were prohibited and a decree of the Holy Office deprived Saint Theresa of those writings so dear to her, she says, "My grief was exceedingly great, for many amongst them were to me a constant source of consolation. What could I do for reading, all Spanish books being taken away, being ignorant of Latin? In this distress the Lord said to me, 'Theresa, be of good cheer; I will give thee the Book of Life.'"

In 1812 the Inquisition was dissolved and was never again restored, although its power was felt for many years later. The year 1814 saw the renaissance of literary study, but in 1860 only three-fourths of the poulation could read and in 1871, only one in sixteen attended school; and not until this latter year was Spain opened to Protestantism. A recent writer says: "There is need now in Spain that Christian effort be redoubled, so that the minds of the people, especially the young, be preoccupied with religious truth." German missionaries have been leaders in establishing Sunday-schools and in printing and distributing sound religious literature. Among recent accomplishments in missions no work is more widely or well known than that of Mrs. Alice Gordon Gulick's school for girls in San Sebastian. It was organized in 1876 in Santander and removed in '81 to San Sebastian, where in '06 it is reported as having thirty-seven pupils and as being the "only school for evangelical culture and training of young women in Spain."

"This institution," says the sketch, "has done much to allay prejudices by showing the worth of good and wise Christian training for young women. Several of the students have taken the principal prizes in the government institute at San Sebastian and attracted great attention by their proficiency."

In 1898 the excitement and agitation caused by the war between the United States and Spain made it seem desirable to move across the border of Spain to the frontier town of Biarritz, France, where the International Institute is still carried prosperously. Dr. Gulick says of this removal: "I wrote a circular letter to the parents, telling them of our de-

cision and of the plan to continue the work of the school in the new house with as little interruption as possible and on the same lines, intimating that any one could recall his daughter to Spain whenever he should wish to, which could easily be done as Biarritz is only an hour from the Spanish frontier. A week has passed since that letter was in their hands and no one has asked to have his daughter returned to Spain, while every one who has written is heartily thankful for our being willing to continue our care and teaching. This circumstance is the only one of many, showing the entirely friendly feeling towards us personally. The opposition to this work has been bitter, however, on the part of many Catholics, and a society of ladies was formed to put every obstacle possible in the way of the progress of the school. Quoting from Dr. Gulick again, he says: "When we moved the boarding school to Biarritz, we commenced to look quietly for smaller premises for the chapel and day schools. It was something wonderful how the ladies of the Conferena (the society formed to watch and to persecute us) would find out with whom we were treating and how they would terrorize landlords who plainly wished to let to us. One and another house that had been offered to us was withdrawn until we thought we would be defeated. Not so, however, for premises were secured and the work has been going on for a month." "It is a great surprise to our friends of the conference and very much upset them. With great pomp and jubilation the Te Deum was sung in their churches and the ultramontane papers heralded our departure."

In Spain, in this past year of 1900, the greatest triumph in Christian effort has been the success of the Christian Endeavor convention, which, notwithstanding desperate attacks made upon it by church papers, had the defence of leading Spanish journals and men high in the councils of the State. In an account written by Miss Catherine Barlow, she says: "One of the Zaragoza papers quoted from our program, and called upon the local citizens to prevent such a scandal as that the first National Convention should be celebrated in the city honored by the appearance of the Virgin and sprinkled with the blood of martyrs." Dr. Clark, who was present, was reported as a most seditious and dangerous character and was warned there would be trouble if he did not put off the meeting.

But, despite all threats and warnings, the convention progressed and "was a grand success, far exceeding one's wildest hopes." "The excitement of the Catholic papers show that they appreciate the fact that there is something in Christian Endeavor which really makes them trouble; and they may well feel so."

To quote again the words of Castelar, who says of the progress of his country: "Those who once scarcely dared to express their thoughts, today can write whatever they think proper. Those who were once called a party of outlaws, now see opened before them the Cortes and the Government. Those who were excluded from the universities for proclaiming free thought, today have the right to teach and think what they think and believe. Those who once saw an intolerant church united to an almost absolute state crushing every expansion of soul, today have no limit set to the expression of their thoughts. Those who once felt their hearts stirred with indignation against slavery and the markets where human beings were sold, as in Nineveh and Babylon, now rejoice that there is not a slave under the Spanish flag."

Since beneficent lessons are learned through defeat, may we not hope that the coming century may see many messages of peace and good-will carried through the Golden Gate, and that Spain, realizing that self-government in her lost possessions has already brought contentment and progress, may learn that God requires of nations as well as individuals, "to do justly and love mercy."

"Well, have you got any religion today?" asked a Christian friend of a Vermont shoemaker, somewhat noted for the simple and joyous earnestness of his religion. "Just enough to make good shoes, glory to God!" said he in reply, as with an extra pull he drew his thread firmly to its place. That's the kind of religion we want! A religion that makes each one faithful to his work; that rules behind the counter as well as in the church; that guides the poor cobbler as he patches the old shoe of his customer, as truly as the visitor of the "sick and in prison," and that never puts the big potatoes only on top, nor all the large apples in the last layer at the top of the barrel.

Man is a pilgrim journeying toward the new and beautiful city of the Ideal. Aspiration, not contentment, is the law of his life. Today's triumph dictates new struggles tomorrow. The youth, flushed with success, may couch down in the tent of satisfaction for one night only; when the morning comes he must fold his tent and push on toward some new achievement. That man is ready for his burial robes who lets his present laurels satisfy him. God has crowded the world with antidotes to contentment and stimulants to progress.—Newell Dwight Hillis.

The Sunday-School.

By Rev. F. B. Perkins.

Sincerity and Insight (Matt. xxii: 34-46.)

Lesson IV, January 27, 1901.

THE SITUATION.

It makes one's heart ache to read the story of that last eventful Tuesday in our Lord's earthly life. It was passed within the temple precincts, and marked the close of his public teaching. From early morning until evening, he stood there, surrounded by malignant foes; who, for the time, had laid aside their own quarrels, that they might effectually crush this common adversary. One after another they brought to bear against him all the enginery of subtle dialectics, under the direction of unscrupulous hate. Chief priests, scribes, Pharisees, Herodians and Sadducees—they all took part in hectoring, badgering and digging pitfalls for this gracious Son of Man, whose only crime had been that of declaring God's truth faithfully and bringing that truth to bear upon practical life. But it stirs the heart also with generous pride to note the wondrous wisdom of his replies, the skill with which he extricated himself from the traps set for him with vindictive ingenuity; and how, in exposing the treachery of his foes, he lifted every subject out of the sphere of subtle dialectics into that of celestial morality.

CHRIST S SUMMARY OF RELIGION.

The last two incidents of the series are those with which we have to do today. One after another every cunningly devised attack had been repelled; and the ill-assorted confederates were in sore straits. As a last resort, one of the Pharisees, an ecclesiastical lawyer, approaches Jesus with the apparently innocent inquiry as to his idea of the greater or the less in the code of morals. This was, indeed, a matter of common dispute among themselves; and the purpose here evidently was to identify him with one or another of the warring clans, and so to entangle him in a profitless discussion. What further end their malignity may have suggested, we cannot know; for our Lord's reply was so overwhelming that nothing remained to be said. "Which is the great commandment?" asks the Scribe; and, with lightning speed, illumination and force, comes the answer, "Love"—toward God, supreme; toward man, equal. There was nothing more to be said. The words appealed then, as now, to every man's conscience in the sight of God. And that lawyer was enough of a philosopher and of a man to feel their force and to acknowledge their justice. They brought from him a response akin to Rousseau's celebrated tribute, to the Godlike death of Jesus. Was there some thing more and better than this? We would fain hope so; even that the candor which had brought him so near to the kingdom of heaven was sufficient to lead him quite within its blessed fellowship. However, this may have been, three facts at least stand out clearly from the narrative: First, the sublime elevation of our Lord above, not only the vindictiveness of his assailants, but also the pettiness and disingenuousness of ordinary disputants. Think of this event as occurring within two days of his baptism of blood, at the close of a series of malignant attacks, in which mind and body had been kept at utmost tension till every energy was exhausted; then wonder at the spiritual poise of the mind, which could so quickly recognize, and so frankly testfy to, the slightest intimation of a nobler spirit in an opponent. Second: Neither that Scribe, nor any other of the Jewish party had heart for continuing the controversy. "No man durst ask him any further questions." From that time onward, his foes deserted argument for action; and for logic substituted the bludgeon. Third: That definition of Jesus has become the foundation principle and dynamic force of modern civilization. It is the illuminating motto, under which the world is moving forward into its twentieth Christian century.

DISCOMFITURE COMPLETED.

Those bitter foes of Jesus, however, were not to escape so easily. God's prophet had something more to do than to defend himself. He could thrust as well as parry. How gloriously he does it! No inferior point is this, but the heart of theology and of life; the very centre of their own national hope. Himself they were rejecting; but what was their idea of the coming Messiah? "The Christ, what think ye of him? Whose son is he?" The answer, forced from them, was such as might be expected from pedantic controversialists—"the Son of David." Right; but then explain your own Scriptures, wherein David calls this Messianic King his Lord, and quotes Jehovah as placing him upon his own right hand.

With this stinging rebuke, this solemn avowal of his own unique claim as Israel's Messiah, and its implication of a divine humanity, Jesus turns away. His final words are addressed not to their discredited leaders, but to the people standing around, whose entrance into the kingdom of heaven was barred, not only nor chiefly by false theology, but more than all by the unworthy lives of those who "sat on Moses' seat."

CHRIST'S VICTORY NOT DUE TO HIS DEITY

Here, then, they stand before us today, facing each other—Jesus Christ and his malignant foes. Let us gaze upon the picture while

we ask wherein lies the essential difference between the two parties? And how shall we explain our Lord's victory?

First, not by his essential deity. In that deity we believe. As a doctrine, we trace it throughout the entire Scriptures; sometimes by implication, sometimes as a distinct claim, made by him or in his behalf; sometimes, as here, as the solvent of an enigma otherwise insoluble. Speaking now not only personally, but as representative of our Congregational fellowship, we affirm our belief in him as "God manifest in flesh." In a sense admitting of no partnership, he is "the only begotten Son of God." In the words of the ancient confession, we worship him as "God of God, Light of light, very God of very God, begotten, not made, being of one substance with the Father."

But we hold, no less fully, to his perfect and entire humanity; that his assumption of humanity involved the emptying himself of all divine prerogatives; so that, during his earthly career he derived no advantage from these unique divine relations; that he became in all things like his brethren, their sources of power, and only these, being his own reliance. No one of his mighty acts was affected by inherent divine energy. Even in his uttermost need these forces were held in abeyance, that the power which wrought within him might be none other than that "which feeds the strength of every saint." Whatever he had, whatever he did, whatever he was, came to him through the Spirit of God, as the answer of prayer, which was the expression of the "faith, which works by love," and is manifest in obedienece. The records of his life show, we believe, no exceptions to this statement.

It was not from this quarter, therefore, that he drew the skill by which he was able to confound his wily adversaries. Mere human sagacity was not indeed the source of his knowledge of man, and of his practical wisdom; but neither was it divine in any distinctive and unshared sense. As to its degree, it was so, but not as to its essence and nature.

NOT NATIVE ENDOWMENTS

Nor was it—comparing him still with other men—altogether due to the fineness of his humanity, with the intellectual superiority which naturally accompanies it. In all that pertains to this he was undoubtedly pre-eminent. His title, "Son of Man," certainly implies headship in this particular. But it was not thence that his unrivalled insight and skill in meeting opponents were derived.

SINCERITY THE SOURCE OF POWER.

His supremacy was moral even more than intellectual, and if divine, only so, as God's Spirit ever works in co-operation with unalloyed sincerity and teachableness. So he himself explained it. "When," are his words, "ye have lifted up the Son of Man (note that phrase, "Son of Man"), then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me I speak these things. And he that hath sent me is with me; He hath not left me alone; for I do always the things that are pleasing to him." So, we may judge, he had come to the consciousness of his Messiahship. The question with which he confounded his persecutors, e. g. (it is a typical passage, and characteristic of all his references to the matter), seems to point to it as God's revelation, based upon a devout study of the Holy Scriptures, by one in whose spirit there was no guile. He reached it by precisely that course which he prescribed to others for coming at the truth. "If any man wills to do the will of God," he declares, "he shall know of the teaching." And again referring to the Scriptures he says: "These are they which bear witness of me." It was at this point of sincerity that the distinction between his opponents and himself became most marked. "How can ye believe," he elsewhere protested, "which receive glory one of another, and the glory which cometh from the only God ye seek not." His disciples were not to be anxious, when brought before tribunals, for "it shall be given you in that same hour, what ye ought to speak. . . . it is the Spirit of your Father that speaketh in you." And that this was no empty promise was shortly demonstrated by the bearing of these "unlearned and ignorant men," as well as by the resistless wisdom and spirit by which Stephen confounded the Sanhedrim.

MODERN ILLUSTRATIONS.

But why enlarge upon that which every age and condition of life so abundantly illustrates. How often have very ordinary people, even those of inferior mental equipment, gained an insight into vital truths, a grasp upon them, and a skill in defending them, which giant intellects, trained in the best schools, and furnished with all that the literature of the world could supply, have altogether missed. Time and again, such "babes in Christ," fed only on the "sincere milk of the Word," have been the salvation of the church, when its trusted champions have failed it. What was hidden from the wise and prudent has been revealed unto babes.

This spiritual insight, moreover, this genius for seeing into the heart of a matter and of laying hold upon its essential and operative principles, is a power to be cultivated. Its roots are moral rather than intellectual, dependant on character more than on scholarship. For still it is true, that for attaining a

Christ-like clearness of vision, Christ-like skill in puncturing insincere sophistries, and Christ-like persuasiveness of speech, there is no equipment like that of an eye single for the truth, and a heart free from selfishness and self-seeking. Let us have this in the pulpit, and the age of heresy or of dead orthodoxy is past. Let us have this in the pews, and shams will cease to attract, or the winds of error to carry about unstable souls.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Missions: Resolutions. (Rom. i: 14–16.)

Topic for January 27th.

Jesus once said that his gift to man is a well of water in him springing up into eternal life. This inability to contain itself is one of the features of real Christian life. Water that can stand still can never constitute a fountain. Religion which does not throb to extend itself and its power cannot be the Christian religion. Life has no boundary. There is no shore against which it beats in vain. It dies or pushes out into the regions beyond. So our energies to which has come the touch of spiritual life are running like a stream along some channel. But it is noticeable that while God supplies the rain, he puts the responsibility of conducting it upon us. He loads the mountain ranges, as one might fill a cistern, with vast quantities of snow, but if we build no reservoirs to retain the water, and construct no conduit to take the water to needy places, the moisture runs away without filling the valley with the fruitfulness that might have been ours, if we had done our part in this divine arrangement.

* * *

The tendency to make resolutions at the time of the various anniversaries we pass, such as our birthdays and new years, arises in part from our consciousness that in the past we have not taken the proper care of these Christian energies. We have been too careless of the conduits. We have not piped out knowledge and our power to needy spots in the fields of human barrenness. It is as if some mountain brook, in making a sharp turn, should come to self-consciousness and say, "How I have been rushing on! With sparkle and noise I have been dashing down the hillside and out over the plain. It has been a pleasant trip for me, but how many fields I have passed without moistening the lips of the thirsty rootlets which only await my presence to cover the landscape with blossom and fruit. I must not go on so hurriedly. I must find some way of escaping these banks. I must gladden that tree, creep over that garden and bring good cheer to that grain field. From this time until I find myself in the eternal sea, I must give myself to the purpose for which I was made to spring forth from the mountain." So this new year and this new century find us toying with the past and framing resolutions for the future.

* * *

But resolutions at their best are only a kind of religious civil engineering. With rule and pencil and measure we plot the barren fields about us; and we mark out what ought to be done here and there. Tomorrow we will do this and then we will do that and afterwards we will go yonder. The sketch pleases us. We fold it up and put it into our pocket. The new year comes; the months come and go; another anniversary arrives, and we take out the crumpled plans of the past to sigh over their neglect and to make new resolutions to be equally powerless. What we want is not only thought but motion; not only reflection but work. Start! Do something! Push out! Do not wait to fill up your ability. Use what already is flowing along your life. It is a question of side canals. Send your voice where it has not been heard. Give your presence to places which have not known you. Take hold and do your best among workers who have not had your aid before. Tap your purse and stop so much of your money from flowing along the channel of self-indulgence, and let it branch out into the fields of reform and Christian culture. Begin almost anywhere; but begin! Get into motion!

* * *

Paul declares himself to be indebted to "Greeks and to barbarians, to the wise and to the foolish." If he felt himself thus in debt to everybody, how much more must we have that feeling now that nineteen centuries are behind us! He must be a dull Christian who can review even what has come to us during the past hundred years, and not be deeply impressed with the almost immeasurable addition which has been made to his power to do. It is selfishness unequaled in the past, when a man of these days uses the inventions, the discoveries and the advancement now at hand, only for his greater ease and his lessened responsibility. These nineteenth century advantages of which we have been writing so much of late, have not necessarily made us better men; for the Perfect Life was lived far away from the century of which we have been crying so loudly. But they have added vastly to our power to do. They have lengthened our arm; they have increased our strength; they have brought our presence to all parts of the world. Now,

really, there are no foreign missions. Every mission is a home mission after this.

* * *

So, instead of resolving and affirming in this new century, let us move. Let us respond to the pressure of two hundred pounds to the square inch. Let the steam of the past century impel the machinery of the twentieth. If the facilities for making money have multiplied, let the kingdom of God feel the advantage of it. If education has been enlarged, let Christian culture receive the impulse of it. If the past has made us indebted to every next man, wise and foolish, then let the future witness our full payment of it, as Paul paid his obligations.

Lamp of Our Feet

Lamp of our feet, whereby we trace
Our path when wont to stray!
Stream from the fount of heavenly grace
Brook by the traveler's way!

Bread of our souls, wheron we feed,
True manna from on high!
Our guide and chart, wherein we read
Of realms beyond the sky!

Word of the ever-living God!
Will of His glorious Son!
Without Thee how could earth be trod,
Or heaven itself be won?

—*Bernard Barton.*

The Home.

Keeping Faith.

Business men are often heard to complain of the unreliability of the majority of the boys whom they employ. They speak as if it were a matter to occasion surprise when a boy proves to be entirely faithful. This lack of fidelity shows itself in various ways, the commonest one being the failure to do as much work as the employer pays for. Stealing time has never been counted as deserving of the same penalty as stealing money, so the boys who are eager to cut short the hours of service usually escape without severe punishment. But their lack of a sense of honor causes many a sigh of despair.

There is a similar unfaithfulness in the matter of keeping promises. This is not confined to the boys, but manifests itself throughout all ages and classes. Every organization wonders what to do with unfaithful members. Every church has to deal with the problem of broken vows. Every public transaction has to be guarded since men are so often not as good as their word. Public officials are hardly expected to live up to their ante-election pledges and political party platforms are forgotten the day after the polls are closed.

Where shall we go to find the causes for this widespread faithlessness and to apply the remedy? Back to the home and nursery, as usual. For the child can be taught to keep his promises if his parents keep their promises to him. This is the crucial point of the whole matter. No child growing up under the impression that older people do not mean half of what they say will be able to avoid completely the temptation to make promises which he never expects to keep. He takes that for a working principle in life.

How is it in the home of that very business man who complains so of his unfaithful errand boys? Does he always do for or to his children just what he says he will? Perhaps these children can remember that only yesterday papa told his noisy boy that he would send him to bed supperless if he didn't keep quiet. But John knew that he would get his supper even though he kept up the noise. Or papa told his eager little girl that after supper he would play a game with her. But when the supper was over, papa found his evening paper so much more interesting than that game that his disappointed little daughter had to go to bed without the promised pleasure.

Threats which are never carried out, promises of pleasure which are soon forgotten—how often one hears them from the lips of careless parents. It is easier to stop a child's importunity with a promise than to show it the unwisdom of its request, or to divert its thought into some other channel. So many a parent makes the promises merely to gain time, and then wonders in later years that this child now grown to manhood does not always keep his word.

When this is changed in the home there will be a change in the world at large. Parents who are scrupulously faithful to their pledges will fix their children in the same habit. It is better to administer a threatened punishment for wrong-doing than to forget it and break one's word. It is far better to give rewards which have been offered for right behavior, even though such may not be the best way to induce goodness, than it is to omit them and so permit the child to gain the impression that a parent's promises are merely deceits adopted to gain a point.

The religious pledge has to suffer from the general habit of unfaithfulness. A young person who will not be loyal to an employer will not keep a Christian Endeavor pledge. It is a serious thing to press upon young people promises which there is good reason to believe will not be kept. Here again parents are usually responsible for their children's failure, through their own neglect of the covenants they have made. It would be far better to have fewer members in the church

and Young People's Society and have them all mean what they say. There is no power in an unstable character and instability is developed more rapidly by making promises which are not taken seriously than in any other way.—E. H. Chandler in Evangelist.

Homemakers.

Such words as Housekeeper, Housewife, Home-maker and Hostess—all worthy of capitals—are very dear to the heart of the average woman. The home and all that goes toward its best equipment form an interest that becomes part and parcel of a woman's best incentives. How best these interests can be subserved becomes an absorbing question. If family cares are allowed to fret and worry, to bring constantly to the front those troublesome and trying things called "nerves," the entire household must come under their disquieting influence. Let us counsel the utmost suppression of these sometimes too convenient little organs of sensation in excusing impatience and undue irritability. It is because of the sharp aftermath of regret and remorse that such yielding generally causes, that we beg our sisters to resist the inclination toward letting nerves have too much sway. Determine that this year they shall not.

Woman today is installed Queen of the Household from the first day of her assuming such a lead. Few and far between are the cases where her reign is interfered with. And many good women act as housekeepers who do not at the same time occupy the position of wife or mother. Yet all the same much of the health and comfort of the family devolves upon their judgment and kindness. It frequently is a great attraction in reading an English story to see how much pertaining to the welfare of the family is entrusted to the housekeeper. And how faithfully and proudly the trust and responsibility are met! The great affection also frequently entertained for the dear matron who has kept the keys and superintended household matters for years is often like a beautiful poem in the home life, and warms the heart toward all women of her kind and profession.

In our more simply ordered households it is most often the mother, the wife or the elder sister who assumes control. These elder sisters! More than one of them has come under our notice—brave, cheerful, darling girls, who because of the dear mother's removal have been forced to enter upon cares, taken up and carried forward in a spirit that other and younger members of the family have always had reason to bless them for in after life.

Inasmuch therefore as home and family cares are the primal, legitimate ones for most women, does it not become of great and serious importance how most acceptably the cares can be met and the duties performed? In all reason and good sense, let the housekeeping duties be met cheerfully, willingly, thankfully. It is a proud and honorable office, that of being looked up to as grand orderer of affairs in the sacred place called home! And what is home without the homemaker?—the woman ordained of God to minister with all womanly grace and dignity to the wants of those who gather about the home table and sit at the familiar hearthstone. Thrice blessed office! Shall not this new year find each and every one of our housekeepers hailing with gratitude the bright opportunities awaiting her willing hands in this dear and hallowed place?—Christian Work.

Our Boys and Girls.

Youth of George Peabody

George Peabody, the great philanthropist, was born February 18, 1795, at Danvers, Mass., now called Peabody in his honor. He attended the district school a short time, and at the age of eleven became an apprentice in a grocery store. When he was fifteen he became the assistant of his brother, who kept a dry goods shop. When his brother's store was burned, he was taken as clerk by an uncle who was in business in Georgetown, D. C. He served in the war of 1812, and then became partner in a dry goods store, the arrangement being that young Peabody give his services and that the other partner supply the capital. On business he traveled through the then almost unsettled regions of Western New York, Maryland and Virginia. Trade increased rapidly, and when the other partner retired, in 1830, Mr. Peabody was at the head of one of the largest mercantile houses in the world. In '37 he went to London, established himself as a merchant and banker and withdrew from the American branch of his business in 1843. Among his gifts to charity were $2,500,000 for lodging houses for the London poor, $3,500,000 to help education in the Southern States of America, $1,000,000 to found the Peabody Institute in Baltimore and $150,000 each for the Peabody museums at Salem and at Hartford and Yale Colleges. On account of his noble generosity Queen Victoria wished to make him a baronet, but he declined the honor. The United States Congress voted him its thanks for his gifts to this country. He died in London, November 4, 1869. His funeral services were held in Westminster Abbey, and the British Government sent his remains to America in state on a British warship, for it had been his wish that he should be buried in his native land.

How Margarita Saved the Children.

A True Story of the Galveston Flood.

Margarita looked out of the window to see how the terrible storm was progressing. To her horror, she saw that the Gulf of Mexico was rolling in waves mountain high, it seemed to her, and even as she looked the water began to come up their street. Nearer and nearer it came, until it dashed against their frail wooden house, making it tremble and creak like a ship in a tempest.

For a moment she stood as if paralyzed, when the water burst into the room through the doorway and windows; but it was only a moment until she turned toward her brothers and sisters, all in the water. The youngest, Tina and Tito, the four-year-old twins, were screaming with fright and clinging to some already floating chair. Angelica, Mario and Victorio were holding with pale faces to the still steady bedstead. Quick as a flash, Margarita put the twins upon the bed and told the other three to climb upon it.

The great waves were still coming in, the water was getting higher, the bedstead was even now swimming, and there was only the gathering darkness and storm without, and no boat to rescue them from their little one-storied home in the low-lying street. Margarita could hear voices and calls from the neighboring houses, where strong men had come to save their wives and children; but she was the only one to do for these children. Her sturdy Italian father had been lost in a storm three years before, and only last year the mother, worn out with the struggle to keep the mouths of her children filled with bread and their bodies clothed, had laid down one day and her tired heart ceased to beat. Since then Margarita had been the bread-winner, though only fifteen. She was tall and well-developed, and no mature bookkeeper had ever done more careful work than she in the small store where she earned hers and the children's bread.

A thought came to Margarita. She seized a sheet, tore it into strips, fastened the children together with this, even twelve-year-old Mario. She pulled the bed to the doorway, took the door from its hinges, and placed the children upon the improvised raft, now floating on the water. Out of the doorway she stepped, pushing before here the precious load. Steps, logs, barrels, boxes and other things were now floating in the street, and she had to steer her loaded door through these. The water was up to her elbows then and still rising, but the words of the Psalter of the Sunday before came to her: "The Lord is my helper," and they kept ringing through her head like a deep-toned bell, as she struggled onward. He had never failed her yet; he would help her now.

The great, strong government building was what she was aiming for. She would be free to go there and take the children. It was looming before her now, and it was well, as the water was now level with her shoulders. Once she thought all was lost, for a great piece of driftwood crashed against her door, giving such a shock that the children's teeth chattered with terror, but she warded off the next blow by receiving it with her left arm. Her left arm hung limp and broken at her side from the blow, but her strong right arm steadied the raft for a few minutes more, until she felt her feet touching the steps of the government building. The water was up to her chin, and she was weak and faint from pain and exhaustion. "The Lord is my helper," she said, and that was all she knew for some time to come.

Strong arms had caught Margarita and lifted her up, and strong men had carried the door with its living burden up the steps; and when the heroic sister at last recovered from the nervous shock, she said to the hospital nurse bending over her: " 'In the Lord put I my trust.' He has been my helper in the flood and will be forever."—By Cornelia Ward.

I want to live, I want to live, if God will give me help, such a life that, if all the men in the world were living it, this world would be regenerated and saved. I want to live such a life that, if that life changed into new personal peculiarities as it went to different men, but the same life still, if every man were living it, the millennium would be here; nay, heaven would be here, the universal presence of God. —Phillips Brooks.

This is the season of the year for annual church meetings. It should not be forgotten by any church that there is room in The Pacific for brief reports of these meetings. If you haven't had any item in our church news columns for some time, the annual meeting ought to furnish that which is requisite for one.

It is an old proverb that he who aims at the sun to be sure will not reach it, but his arrow will fly higher than if he aimed at an object on a level with himself.—Hawes.

How many churches in Central and Northern California will take a contribution this year for Pomona College?

We can't all be Elijahs to call down fire from heaven, but we can all help to get the kindling ready.

Church News.

Northern California.

San Francisco Olivet.—Rev. H. T. Sheppard has resigned the pastorate. The pulpit will be occupied next Sunday by Superintendent Harrison.

Tulare.—The reports at the annual meeting showed a net increase of twenty members, 11 on confession, making a total membership of 133. The expenditures for the year were $5,000.

Niles.—Meetings were held throughout the week of prayer. The attendance and interest in the meetings was good. The Ladies' Guild have just completed and furnished an addition to the church, to be used as a kitchen. The beloved president of the Guild, Mrs. Lucy Shinn, has been very ill, but is now somewhat improved.

Grass Valley.—Two were received into church membership last Sunday—an old man, seventy years of age, and a young woman of eighteen. Thirteen members were received in eight months, all on confession of faith. The week of prayer will be observed in unison with the Methodists. Our pastor, Rev. B. Dent Naylor, preached a New Year's sermon on the words, "In the Beginning—God."

Southern California.

Los Angeles, Bethlehem.—Six new members were received January 6th—five on confession, one by letter.

Sherman.—The ladies of this church gained, about Christmas time, $30 for church purposes, as the proceeds of a supper and sale table.

San Miguel.—This church sends its communion offering of $1.15 to the Ministers' Relief Association, and feels greatly encouraged by the coming of another Congregational family into the community.

Escondido.—The annual meeting reports showed that twenty persons had taken letters from the church during the last year for removal to other places. The present membership is 156. The year was closed without debt. Missionary offerings amounted to $223. The church is united and hopeful.

Los Angeles, Vernon.—Pastor Hardy magnifies the Sabbath evening service. He begins the exercises at 7 o'clock and closes promptly at eight. The singing is in the charge of a young people's choir. He illustrates the sermon with charcoal or crayon sketches. Under this plan the evening attendance has greatly increased.

Los Angeles, Park.—Special evangelistic services are being held in this church, in which the pastor is being assisted by Rev. J. S. Ledford, who has directed his efforts mainly to quickening the spiritual life of the church. Several of the members are believed to have been led into a new and richer experience of Divine grace through these services.

Los Angeles, Vernon.—Vernon church has been blessed during the holidays and week of prayer. The Sunday-school presented the infant class with chairs for Christmas. Watch-night meeting was well attended and deepened in interest till the close. Week of prayer was a blessed week. The attendance was good considering the long number of sick. The M. E. church united. These two churches unite this week in a religious canvass of Vernon addition. There is the closest fellowship between Christians in Vernon. Rev. W. A. Lamb of Olivet preached Sunday morning, the 13th, in exchange with the pastor. The attendance was large and a blessed communion service enjoyed.

Paso Robles.—Our town has Sunday closing for the first time in its history. The week of prayer was observed by the churches in union meetings, and the midweek prayer-meetings will be in union for a time, preparatory to revival work. Communion was observed last Sabbath with the largest attendance during the present pastorate. Two were received by letter and two mothers upon profession of their faith. A collection of $1.75 was taken for the Ministers' Relief Association. The watchword of the church is, "We are being helped, let us help others as much as we can." The Sabbath-school has averaged 51 in attendance during the year and contributed $46 toward expenses.

Corona.—The pastor and his wife came to the fifteenth anniversary of their wedding on January 4th. The people of the church found it out, and held secret meetings, unknown to the inmates of the parsonage. On the evening of the anniversary day the innocent couple were invited to the church, where they found a crowd of their parishioners with mischief in their eyes. One of the deacons made a speech, and at the close presented Mr. and Mrs. Burr a handsome Haviland dinner set. Rev. H. P. Case spent Sunday, January 13th, with the Corona church. He visited the various Sunday-schools of the place in the morning, attended morning service at the Congregational church and listened to the pastor, visited a school in one of the outlying districts in the afternoon, and preached for Pastor Burr in the evening.

Redlands.—The holiday season has been of

much interest with the Congregational church. On Christmas Sunday, following the Sunday-school service, the Sunday-school came in a body into the morning service, even to the sixty little ones of the primary department. With the regular congregation, they completely filled the audience room. The pastor, Dr. Williams, preached on the text, "And the child grew," holding the attention of even the smallest. On Monday, Christmas eve, the Sunday-school entertained their friends to the number of four hundred with Ernest Seton Thompson's Wild Animal Play, inculc ting one feature of the Christmas thought, "Peace on Earth." An impressive watch-night service was held from ten o'clock till twelve on the last night of 1900. On New Year's Day the ladies of the church held a reception, the church being open from four o'clock until nine. The annual church business meeting occurred January 3d. The current expenses have been unusually heavy during the past year, yet the year closed with a balance in the treasury. The membership now numbers 371. The benevolences for the past year have amounted to more than $1,600. During the union meetings of the week of prayer Mr. Fred B. Smith of New York, International Y. M. C. A. Secretary, made stirring addresses on Wednesday and Thursday.

Oregon.

Portland, Hassalo Street.—Ten persons were welcomed into fellowship Sunday, January 6th, eight on confession. All but two were young people between the ages of ten and twenty. The reception of these was an inspiring sight.

Astoria.—After the hard and pastorless months of last summer, during which, however, the church gave evidence of considerable vitality, we seem to be started on the upgrade once more, and all hands are pulling steadily and heartily together. Under the ministrations of Rev. F. E. Dell, our new pastor, the Sunday services and prayer-meetings are sustained as never before in the past six years. The Sunday-school also shows renewed signs of life, and two scholars have already made application to unite with the church. About Thanksgiving time the church voted the pastor a gift of $20 from the treasury and at Christmas surprised him with a purse of $30 more. The Sunday-school held Christmas services on Christmas eve. The church was prettily decorated with evergreen, in addition to the two trees. Just before the close Santa Claus appeared, in time to distribute the candy and nuts. The annual business meeting of the church was held January 2d. The report of the clerk showed a falling off of eight in the membership of the church during the past year, but all other reports showed a healthy condition of affairs, and no fears were felt for the work in the coming year. One of the institutions of the church lately organized is a boys' club, which meets weekly, with a membership of twelve or fifteen. They spend an hour and a half in the church basement and parlors, where they have a small gymnasium, papers and games. The program always includes a short talk by the pastor.

Washington.

Seattle, Pilgrim.—Fifteen new members were received January 6th, making the membership 79.

Spokane Second.—This church rejoices over the acceptance of the call to the pastorate of Rev. Clarence R. Gale of Boston. Mr. Gale was pastor for five years at Marshalltown, Iowa, also at Fitchburg, Massachusetts. He is expected in Spokane about the middle of January. The recent annual business meeting of this church marked the most prosperous financial year in the history of the church. Although it has been without a pastor since Rev. William Davies resigned to take up work in Alaska, the members have carried forward the work in good shape. The regular Sunday services have been in charge of a committee selected by the church, and that committee has provided for every service.

Woodland

Should one undertake to paint a picture of desolation he would go and single out a run-down church as his inspiration. Such was our Congregational church at Woodland. A bare handful attended morning service; the Sunday-school was weak and sadly needed organization; the choir was gone. The Endeavor meeting and evening service were one and a very poor one, since it had lost its Endeavor support and but eight to twelve in all attended. This was the only evening service and was little thought of at that; of the eight or twelve present there was but one or two men and no strangers came in. The choir loft was dark and silent and a smll organ from the parlors was brought in to add to the loneliness. Many members never came near the church, and many others never contributed. Seldom any one ever came into its communion as a new member. Such was the picture October 1, 1900. From one standpoint it is not greatly changed today; from another the scene is far more inspiring. Life is again manifest and growth will follow. The Endeavor was first given attention with the result that the Endeavor Society has its regular meetings and

live, helpful meetings they are; it has a full complement of officers and committees and has added over 100 per cent to its membership. The Sunday-school was the next field invaded, and by a reorganization throughout and by the introduction of new methods the school is increasing and in fine condition. The pastor's wife and the organist took hold of the choir problem and today the choir loft is the pride and joy of the church. The audiences have gradually increased until our congregation stands second only to the largest in the city, and our evening congregation, by actual count, is often the largest. The old members are coming back, strangers are coming in and we have added six to our membership. The social rooms, kitchen and study have been re-roofed and paid for, and a goodly sum in the treasury to make other repairs on the church in the spring. The prayer-meetings are well attended, and the spirit of work seems prevalent throughout the church. W. E. M. Stewart has been pastor since October, 1900. Maud Huston is church clerk and L. Dae Stewart, Sunday-school superintendent.

Woodland, Cal., Jan. 11, 1901.

Notes and Personals.

Rev. F. N. Greeley supplied the pulpit at Reno last Sunday.

Reports at the recent annual meeting at Norwalk were encouraging.

A roomy kitchen and pantry have been added to the church building at Niles.

The church at San Bernardino rejoices over the decison of Rev. Dr. Davies to remain there another year.

A good attendance is reported at the Sunday services at Susun. conducted by Mr. Owens, a Pacific Seminary student.

During the severe storms the first week of the month a part of the roof of the Congregational church building at Oroville was blown off.

Rev. E. D. Hale of Niles will read a paper at the next meeting of the ministers of San Francisco and vicinity. It will treat of the London Christian Endeavor convention and the Paris Exposition.

The annual meeting of the Church Extension Society will be held in the First church of San Francisco on Tuesday evening, February 5th. A previous announcement was for Monday evening of that week.

Church property has never been assessed at a high rate in San Francisco. The statement sent by the assessor to Sacramento shows a total assessed value of $1,656,910. The value of the Congregational property is $76,170. The Catholic is $791,060; the Methodist, $152,810; the Presbyterian, $131,360; the Episcopal, $145,250; the Hebrew, $133,810.

Two church buildings in San Diego county will not be exempt from taxation under the constitutional amendment. They are the First M. E. and the Unitarian. The former is virtually a business block, containing stores and offices; the latter is rented frequently for lectures, entertainments, etc., and is often used for dances. Plainly neither of these are used exclusively for religious purposes.

The Rev. Huber Burr gave an admirable paper at the Monday meeting of the ministers on "The Prophet of the Lord for the Twentieth Century." First of all, it was said, that he would be a man of prayer, fearless, no compromiser, not an imitator, and perhaps not always popular. This prophet would know both himself and God. Public opinion was regarded by Mr. Burr as a great bugaboo. As to imitation it was said that one may be "a very poor stick," but it is better that he should be that stick than to masquerade and become a pretender.

Mr. Fred B. Smith, one of the most prominent Secretaries of the International Committee of the Young Men's Christian Association, will conduct a Religious Work Conference at the Young Men's Christian Association next Friday evening, January 18th, and address a service of men only on Sunday afternoon at three o'clock, a confidential address to men. Mr. Smith is said to be one of the most able workers among young men in this country. It will be his first appearance in San Francisco and he is to be here but three days. All men readers of this paper are earnestly invited to be present, especially at the Sunday afternoon service, January 20th, at three o'clock.

The Comity Committee which met recently in Fresno decided that the organization of a Congregational church among the Armenians of that city would not be a breach of the relation of comity existing between the Presbyterians and Congregationalists. It was found that the differences between certain members of the Presbyterian Armenian church were apparently irreconcilable, and that the increasing population of the Armenian settlement gave promise of sufficient field for another church. The adjourned meeting of the council called several weeks ago to advise as to the organization will be held on the 29th. As usual the Congregational brethren have acted wisely. There was no inclination

to advise the organization of a church until all interests had been duly considered and consulted.

The Rev. Ben. F. Sargent, pastor of the North Berkeley church, gave a Sunday evening address recently on "The Work of Correction and Reform." Mr. Sargent is of opinion that our prisons are too often "deformitories" rather than reformatories. "The evil of the worst criminal spreads itself to those less contaminated and occasional criminals come out of prison fit for a continued life of crime. Over the portals of every common statesprison might be written the words that Dante saw over Inferno, 'Let him that enters here leave hope behind.' The novices and bunglers in crime become expert in the theory of crime, afterward to put that knowledge in practice. Three things would certainly help matters: First, indeterminate sentences, the stay in prison being dependent upon the progress of reform. Second, the entering of all prisoners upon the middle grade, his conduct determining whether he should be advanced or degraded; and also, comparative separation of prisoners. This will be an expense to the state but will well be worth all it costs and save the state still further expense in the end."

In his sermon during the recent State Convention of Charities the Rev. C. R. Brown said: "Every age is judged by the sort of care it gives its needy classes. We estimate the degree of its civilization not by the height of its buildings, the length of its railroads, the size of its college endowments, or the cost of the stained glass in its cathedrals, but by the intelligent humanity of its service rendered to the hungry, the sick and the imprisoned. The needs of those to whom we are called to minister can never be met with a mere fag end of our time and interest. The crust or the cold potato at the back door and the dime to the beggar on the street to be spent at the nearest rum shop in washing down a free lunch, retard rather than hasten the solution of the problem of poverty. We often find in good people a snug, contented, unaspiring ignorance as to intelligent methods of relief, as to the care of prisoners, as to the management of public institutions, as to the ministry to deficient and delinquent classes. They give to their charity work merely the scraps of time and thought. Christ calls for the highest intelligence, the most thorough efficiency, the most enthusiastic interest as a feast to be placed at the services of 'the poor, the lame and the blind.'"

Rev. R. H. Sink of Stockton is delivering a series of Sunday evening sermons based upon replies received from questions propounded by him by letter to the people of that city. The first question asked was, "What is the worst thing a person can do?" The Record says that "fully one-ninth of the answers received had declared that murder was the worst act a human being could commit. The other answers covered a wide field of individual opinions from both moral and religious standpoints. One man thought that the capital offense was to deceive a woman; another to lie and another to sneak. One man thought the assassination of character was the depth of infamy, while another thought any man who, in effect, did not vote the Prohibition ticket was guilty of heinous offenses against his God and country, and by further reasoning dire consequences were regarded as due the voter who did not fight the liquor traffic in a partisan way." Mr. Sink closed his address with an appeal to the congregation to avoid the worst, thing whatever it might be. "All were not tempted alike and all must strive strive against the particular offense which comes nearest to their lives. He pleaded for that spiritual development, that complete triumph of the soul, which would lift one above the possibility of offending the laws of God or man. The soul was eternal and the person who ordered his life to its highest development and good would avoid the actions which took him down to the material level."

Rev. Alden P Field.

Rev. Alden P. Field died at the residence of his daughter, Mrs. D. Goodsell, at Black Diamond, December 31st, 1900. He was the son of Thomas and Thankful (Winsor) Field, was born February 17th, 1824, in South Scituate, Rhode Island; was married to Miss Sarah C. Hopkins on May 6, 1844, who still survives. His ambition was to prepare himself for the ministry. He spent a few months at Bangor Theological Seminary and at Andover, but his poor health led him to business. He was farmer, merchant, colporter, school teacher, city missionary, and when in Southern California was induced to apply for license to preach and did so in 1885, and spent two years in missionary work at Oro Grande and vicinity. In 1892 he was ordained to the ministry at Angels Camp and served at pastor of the church at Copperopolis for two years. He was in all his business and social relations a very warm-hearted Christian. The cause of Christ was uppermost in his heart. He had a vivid and delightful experience of the presence and power of Christ in his life. His last days were spent in the faith and in this he seemed to triumph. He leaves his wife,

daughter—Mrs. Goodsell—and son, Rev. F. A. Field, to mourn his departure.

A Word from the W. H. M. U. of Southern California.

The Congregational Home Missionary Society is to celebrate her seventy-fifth anniversary in Boston in June. You are aware of the noble effort which is being made to relieve this Society of her burden of debt, which amounts to over one hundred thousand dollars, part of which was incurred for our benefit. This grand effort began with the home missionary pastors and churches. Joining in this movement, the Woman's Home Missionary Union of Southern California is undertaking to raise three thousand dollars, and to give at least sixty per cent to the mother Society. To meet our obligation to the Home Missionary Society Southern California should raise, in all, six thousand dollars, as recommended by our General Association at its last meeting. It was also recommended that the entire month of February be devoted to this purpose.

We can raise our part of this amount if we bring into line all our resources. Our women can also do much to encourage and aid our pastors in securing general offerings. The special work of our Union is to secure contributions from every woman, young person and child in our congregations. Each Auxiliary needs to work during the next ten weeks as though the success of raising the entire amount depended upon its effort. The future of our dependent churches, and the hearts which compose them, are turning on the success or failure of this movement to relieve and replenish the treasury of our Home Missionary Society. Unitedly, we can raise our part and help to make this indeed a jubilee year. Will we? Plan! Pray! Pay!

Mrs. Warren F. Day.
Pres. W. H. M. U., Southern California.
Los Angeles, Jan. 8, 1901.

PROGRAM.

Subject, The Diamond Jubilee of the Congregational Home Missionary Society.

1. Devotional.
2. Seventy-five Years of Home Missions. (A study by decades, with use of blackboard and pictures.)
3. Home Missions, State and National.
4. Five-minute paper, The Appeal (a) to Small Givers, (b) To Large Givers.
5. The Message from the Executive Committee.
6. Discussion—How may we help the Jubilee fund, without decrease of gifts for regular C. H. M. S. work?
7. Prayer.

Diamond Jubilee literature will be sent to each Auxiliary. For all Home Missionary literature and programs apply to Mrs. E. C. Norton, Claremont, Cal.

Woman's Home Missionary Union.

The quarterly meeting is unexepctedly but necessarily postponed. Due notice of the date will be given in The Pacific.

The annual reports will soon be ready for distribution, and will be sent to auxiliaries and to churches. *Laura T Perkins,*
Secretary.

The innermost secret of life is to love.

Christ is King by birth, fitness and conquest.

A new name for voting machines has been invented. They are now called votometers.

Five justices of the Supreme Court of the United States chew tobacco, while all of them use the weed in some form.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Brooks.

Nobody knows what's in him until it is knocked out by his running against some granite post of necessity. I don't believe even birds sing when they get their fill of worms.—Lowell.

A fort built by mound-builders has been discovered at Wayne, Ashtabula county, Ohio. The embankments are well-defined, being about four feet in height, and two of them extending parallel on all sides excepting the east side, where a stream acts as a moat. The banks are wide enough for four persons to walk abreast comfortably. This is the farthest north of any of the earthworks erected by the Ohio ancients, being only a dozen miles from the lake shore, and less than six miles from the corduroy log road unearthed during the recent excavations of the Lake Shore Railway at Amboy.

Married.

SOULE—DEXTER.—In Oakland, December 27, 1900, by the bride's father, Rev. G. M. Dexter, Mr. Clarence W. Soule of Little Shasta and Ella A. Dexter. The young couple will make their home in Little Shasta.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

The seat of the sheep-rearing industry of the Union, we are told by a writer in Ainslee's, has shifted from the Middle West to the plateau region between the Rockies and the Sierras. Ohio is still doing very well in the business, with nearly 3,000,000 head, but she has dropped from first to fourth in the list of mutton producing States. New Mexico is at the head, with more than 4,000,000; Montana has nearly as many, while Wyoming leads Ohio by a few hundred thousand head. Idaho closely follows Ohio in the rating. Oregon, California and Texas each has about 2,500,000 sheep. The Navajo Indians of Arizona are a material factor in the wool market. The tribe is wealthy through its flocks. The tribesmen are believed to own little short of 1,000,000 head, the care of the flocks and the weaving of wool being almost the sole occupation of the 22,000 Indians. Singular to relate, only a small part of the Navajo wool crop is worked up at home into the wonderful blankets that have made the tribal name famous. Only the coarser and cheaper blankets are now made of the native wool. The up-to-date Navajo weaver uses Germantown yarn and Diamond dyes.

"Noiseless pneumatic tires are put on rocking chairs now." "Well, let us be patient; maybe they'll get around to putting them on piano keys."

Little Brother (bedtime): Why don't you take your stockings off? Little Girl (whose mother buys the cheap black kind): I's got all off 'at will come off.

"Do you think that constantly wearing a hat has a tendency to make a man bald?" Snagby: No; but when a man is bald, I've noticed that it has a tendency to make his constantly wear his hat.

Grandpa: Don't get scared lie; the tiger is about to b that's what makes him jum roar so. Willie (easily): (ain't afraid of him, grandpa. the same when his meals ready.

Keeping It Quiet.—"Do really love me, John?" "Av Katie!" "How nice that is! don't tell anybody, for the w (Pause of a few moments.) you really and truly love John?" "To distraction, K me."

Help for Weak Women

Thousands of women endure the tortures of living death and at last succumb to the diseases peculiar to their sex without knowing of the life and health which is theirs if they use Dr. Williams' Pink Pills for Pale People, an ever faithful remedy that cures where all others fail.

Mrs. Grace Campbell, of 281 Logan Street, Grand Rapids, Michigan, relates the following story:

"The birth of my first child left me in a deplorable condition. My system was broken down and I suffered from general debility. I was exceedingly nervous and rheumatism often troubled me. My appetite failed me and the most delicate and inviting food failed to tempt me. I was thin and pale, and had neither energy nor ambition. My case had been growing steadily worse for two years. I had used several so-called remedies but found no curative qualities in them.

"In the summer of 1898, I was visiting my grandmother in Ludington, Mich., and there learned of the wonderful cures effected by Dr. Williams' Pink Pills for Pale People. I tried the pills and had not finished one box before I felt much better. I continued them through the year and the result was a perfect cure. I am no longer nervous nor rheumatic and have more than regained my lost flesh. I certainly recommend the pills to all who need them and their results have always been beneficial."

Signed MRS. GRACE CAMPBELL.

STATE OF MICHIGAN } ss.
COUNTY OF KENT. }

Subscribed and sworn to before me this 22th day of July, 1900.
SEAL. B. F. BARENDSEN, Notary Public.

Dr. Williams' Pink Pills for Pale People

are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams Medicine Company, Schenectady, N. Y.

: Don't you think if you like
ı, you can learn to love him?
No; you may learn to like a
You can love him without help.

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Dr. Pierce's Favorite Prescription
also a cheerful mind and contented
When the drains and pains are
ed the mind soars up like a balloon
which dead weight has been cast
Mothers who never knew a happy
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and younger women doomed each
n to a period of mental depression
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uffered with female weakness about eight
– tried several doctors but derived no
t until I began using Dr. Pierce's Favor-
escription," writes Mrs. John Green, of
lle, Boyle Co., Ky. "This medicine was
mended to me by other patients. I have
six bottles and I feel like another person."
ook your medicine six months and feel
ike a new person," writes Miss Annie
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You know how Germany conquered France? I'll tell you. It was long before the war was begun that she won it. A young man named Wolff was a lieutenant of engineers under Von Moltke. One day he was ordered to report in civilian's dress at the railroad station. He went, reported, and was given a bag of samples. With his commanding officer he went from city to city as a commercial traveler selling by samples. They went from merchant to merchant. At one place they visited several houses. Then the commander said: "We will take a walk and go across the bridge. We will not return together. On your way back you will pace the bridge, and going and coming, keep your eyes open to observe all points of the bridge." The officer did as he was bidden, returned to his hotel, and wrote out a full description of the bridge and sent it in, and thought no more of it. War came, and the whole German army marched to the frontier. As the advance drew near this same bridge was blown up and fell in a mass of ruins. The army halted; a train of freight cars came forward, and from these cars was taken the prepared material from which a new bridge was put together in a few hours. Every timber and every metal was ready for immediate use. A new bridge had been constructed for that particular crossing, based upon the officer's report.

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"Do you know what Dr. Hale said about looking up and not down, Jethro?" "Yes, I know, Mandy, and I'll never try it agin. I wuz lookin' up at th' top o' one o' them sky scrapers in Noo York las' June, an' some slick feller went through my vest, an' got my wallet, too."

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Little Jack prays every night for all the different members of his family. His father had been away once on a short journey, and that night Jack was praying for him as usual. "Bless papa and take care of him," he was saying, when suddenly he raised his head and listened. "Never mind about it now, Lord," ended the little fellow, "'cos I hear him down in the hall."

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Robert L. Coleman, son of Walter H. Coleman, a New York millionaire, on his graduation from Cornell University in 1898, was told by his father to get out into the world and hustle for himself for three years in order to learn the value of a dollar. The New York World is authority for the statement that the young man is a bell boy in the Turkish baths connected with the St. Charles hotel, New York. He first took a place in the treasurer's office of the South Caroline and Georgia railroad. Next he tried a broker's office on Wall street, New York, but his employers failed, and the young man was without resources. Then he got on the Eighth avenue electric car line as conductor, remaining there four months and working for fifteen hours at a stretch. Then he was in a Brooklyn iron foundry for a month, where he lost sixteen pounds in weight. Then he obtained a position as bell boy at the St. Charles. He is reported to have said, "Father thought I wouldn't stand the kind of work I've been doing, but I've done it for two and a half years now and I guess I can stick to it. The experience has been tough, but great. When the three years are up I'll know the value of money all right. I've paid my way with the money I've earned myself. It was pretty close sometimes, but I always succeeded."

Woman loves man and the dear fellow can't help it; she bosses him and the old fool doesn't know it.

A sea captain relating the that his daughter could ea pound of cheese at a single mea wag thought it not at all stra that a skipper's child shou'd fond of that article.

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